CHURCH HISTORICAL SOCIETY

The Living Church

Rev. H. C. Mallalieu, 1895 Chicago, Ill.

A Weekly Record of its News its Work and its Thought

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The Rev. John Hazen White, D.D., was born in Cincinnati, O., March 10, 1849, of New England parents, his father being Maj. M. Hazen White, son of Col. John Hazen White, of Lancaster, N. H., and his mother, Mary Miller Williams, daughter of Washington Williams, of Boston, Mass. He was educated in the Cincinnati public school, graduating from Woodward High School in 1866. Having spent three years in mercantile life in Cincinnati, he entered Kenyon College in the fall of 1869 and was graduated from that institution in 1872. He received his theological training in Berkeley Divinity School, and was ordained deacon in 1875 and priest the following year, by Bishop Williams. He served as assistant to the Rev. Dr. Giles H. Deshon, at St. Andrew's church, Meriden, Conn., from Easter, 1875 to Easter, 1877. He was vice rector and instructor in Latin at St. Margaret's School, Waterbury, Conn., and assistant-minister of St. John's church, Waterbury, from September, 1877, to

THE REV JOHN HAZEN WHITE, D.D., BISHOP OF INDIANA.

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November, 1888. He then became rector of Grace church, Old Saybrook, Conn., where he remained until January, 1881, resigning to accept the rectorship of Christ church, Joliet, Ill. While he was rector there, the present beautiful church, guild house, and rectory were built. In 1886 he was elected rector of Christ church, St. Paul, Minn., to succeed Bishop Gilbert, who had been elected Assistant-Bishop of the diocese of Minnesota, but declined. In 1889 he became rector of the church of St. John the Evangelist, St. Paul, Minn., and resigned the rectorship in September, 1891, to become warden of Seabury Divinity School, Faribault. At the special convention of the diocese of Indiana held Wednesday, Feb. 6, 1895, to elect a suceessor to the late lamented Bishop Knickerbacker, he was chosen bishop by a concurrent vote of the clergy and laity on the first ballot, and was consecrated in St. Paul's church, Indianapolis, Ind., on the feast of SS. Philip and James.

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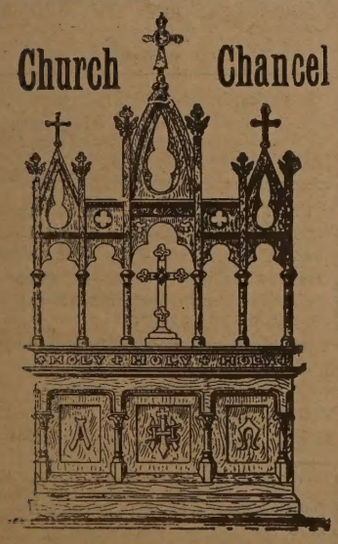

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The Living Church

Saturday, May 11, 1895

News and Notes

The offices of THE LIVING CHURCH have been removed to 55 Dearborn St. Letters that have been sent to the former address will be duly delivered.

THE friends of Dean Vaughan will be glad to know that he has sufficiently recovered from his long and severe illness to take duty again. He has lately been in residence at Llandaff Cathedral, and preached at Easter to a large congregation The dean appeared to be somewhat infirm, but his voice was distinctly heard all over the church. He also read the second lesson and officiated at the celebration of the Holy Communion.

THE Cathedral of Hereford has hitherto never provided more than one celebration of the Holy Communion, and that at midday, even at the great festival of Easter. This year, however, under the new dean, a step has been taken in advance. On Easter Day there was a Celebration at 8 A. M. in the choir as well as at midday. The eastward position at the altar has been adopted for the first time by the dean and all the residentiary canons, and in other respects there is a very decided improvement in the reverence with which the services are rendered. The devotion of the Three Hours was held on Good Friday in the cathedral also for the first time, and was very well attended, as were also the Easter services. Before the principal service of Easter Day, the ancient hymn, "*Salve festa dies*," was sung in procession, down the north aisle and up the nave into the choir. "O Saving Victim" was sung during the Communion. The largest congregation was in the evening, when both nave and transept were filled.

ON Maundy Thursday the ceremony of feet washing was performed at the Court of Vienna. It took place in the large saloon of the Burg palace, which was fitted up for the purpose. Two tables were placed in the centre, at one of which were seated twelve old men, at the other twelve old women. They were selected from the oldest and most deserving paupers and were appropriately clothed in black. After Mass, the royal party entered and the emperor with his own hands placed trays of meat upon the tables before the old people. They first tasted the viands (it is to be hoped they were allowed more than a "taste" subsequently), which were then removed, and the feet washing began. The empress wiped the feet of the old women, the grand chamberlain having first poured water upon them from a golden urn. The emperor did the same in the case of the men. The ceremony is turned into a gorgeous pageant and is looked forward to by all the fashionables of Vienna, who viewed it from galleries and benches provided for their accommodation. It may be a reminder of humility, but its effect is much impaired. It might be a good thing for royalty, once in a way, to go down into the slums and wash a ragged and dirty child, or clean out a foul room without the presence of an admiring throng of spectators. There is, to be sure, some reality about the food, which it is to be hoped the old people are allowed to carry away with them.

THE Bishop of Maryland states that the Keerl bequest to the convention of the diocese of Maryland, which amounts at par value, to $93,000, is not yet effective, and will not become so until the Legislature of the State shall have sanctioned it. He has no doubt that this will be accomplished at the next session. He therefore deprecates any untimely and unhelpful discussion at the coming convention. *The Maryland Churchman* also tells us that there are pledges in hand for the proposed diocese of Washington to the amount of $50,000, with a good prospect of soon reaching $60,000. In addition to all this, a donation has been made to the trustees of the cathedral at Washington by Mrs. Hearst, widow of Senator Hearst, of California, of $175 000, to establish a girls' school in connection with the cathedral. Mention has been made of this in our correspondence columns. Plans have already been accepted for the school buildings. It is to be hoped the funds will not be all absorbed in stone and mortar, a mistake to which the Episcopal Church has been peculiarly addicted in times past. The cathedral scheme at Washington has a national interest, which will be indefinitely enhanced if Washington should become the seat of the Primate of the American Church.

THE manœuvres of the English volunteer corps appear, for some unknown reason, to be appointed annually about the period of Holy Week and Easter. Last year special services were held, by request, at Canterbury Cathedral. This year one of the centres was at Windsor. A request was made to the provost of Eton College, Dr. Hornby, by the Civil Service Rifles for a special service on Good Friday. The request was readily granted and the provost himself preached. The lessons were read by two of the officers of the Rifles, the Earl of Albemarle, an old Etonian, and Lieut. Colonel Lytheridge. On Easter Day the Holy Eucharist was celebrated especially for the volunteers, at 7 A. M., and a special brigade service was held at 10 o'clock.

THERE is no more pressing problem at this time for the whole country than that pertaining to our cities. Statistics show how rapidly their population has increased in proportion to that outside their environs. In 1790 one thirtieth of the population lived in cities of 8,000 inhabitants and over; in 1850 the proportion had increased to one-eighth; now about one third of the total are residents of cities. This rapid growth, coupled with notoriously corrupt and inefficient municipal government, makes the situation a serious one, the more so as we take into consideration the diverse elements to be dealt with. The most vicious and criminal classes are naturally found in our cities, and in the proportion of two to one they are of foreign birth or parentage, out of sympathy with the American spirit and habits. In New York four-fifths of the proportion are of foreign extraction, and in Chicago the population is overwhelming, there being no less than ninety-one per cent of the population of foreign birth or parentage. The illiteracy of these people is deplorable and renders them particularly inaccessible to enlightenment. Mr. Bryce, author of "The American Commonwealth," knows whereof he speaks when he says that municipal government is our one conspicuous failure. It is ground for hope that the civic federations and citizen's leagues which have been formed in several of our large cities, are already accomplishing a measure of reform, but the task is a huge one and needs the help of every man and woman who has the welfare of the country at heart.

THE feeling aroused by the Archbishop of Dublin in the consecration of Senor Cabrera to the episcopate in Spain, has by no means died away. It has lately been claimed that it was "the deliberate action of the free and independent Reformed Church of Ireland." This has been stated in a memorial presented to the Archbishop of Canterbury by the Prime Minister of England speaking at Cardiff, who said that the Church of Ireland sent out an archbishop to perform this consecration, and lastly, by the Archdeacon of London, preaching in Dublin. A protest against this representation has been signed by 150 of the Irish clergy. They deny that it was the action of the Church of Ireland. "By no process known to the constitution of the Church of Ireland has she made this consecration her own, or authorized any one to perform it on her behalf. The General Synod refused to do so. His Grace, the Archbishop of Dublin, has uniformly declared that, in performing the function, he was acting not as a bishop of the Church of Ireland, but as a bishop of the Catholic Church at large. Nor is there in the published resolutions of the Irish bishops any commission to his Grace, to act for them." Regret is expressed that the step was taken without waiting for the next Lambeth Conference, and for the examination of the Spanish formularies by competent authority.

AN interesting course of lectures was announced to be given in Kensington Parish church, London, at the daily Evensong, 5:30, during the week commencing April 29th. The lectures were to be given by the Bishop-designate of Stepney, "On what are modern Papal claims founded?"; the Rev. Canon Mason, "What changes were made at the Reformation?"; the Rev. Prof. Collins, "What was the position of the Pope in England before the Reformation?"; the Rev. W. H. Frere; "What is the position of the Roman body in England?"; the Rev. F. B. Brightman, "What objections have been raised against English Orders?" The lectures were under the auspices of the Church Historical Society.

The Church Review, London, summing up the impressions made by the Easter returns, takes a cheerful view of the situation. Without anything like full statistics of the Communions made, there is every reason to believe that the numbers were as high as ever, if not higher. At St. John the Divine, Kennington, fourteen hundred persons received on that day. Looking back fifty years we can understand something of the progress that has been made. "Where, in the 'forties,' would one have found a church crowded on Good Friday at a succession of services all day long? Where would a congregation have been found to stay with rapt devotion during a Three Hours' Service, consisting solely of hymns, collects, and sermons, without anything to appeal to the senses? Was there a single church in the whole land which had a thousand communicants on Easter Day? Now we can produce, not one, but dozens of churches in which the Easter communicants reached four figures. Even in churches where evangelical teaching prevails, we find choral Eucharists and large numbers of communicants."

WE are apt to think of Mexico as sleepy and behind the age, but the city is wide awake in the matter of sanitation, having been to enormous expense to secure good water, and now it is found that a most salutary measure would be a more rapid flow through the sewers of the city Accordingly some twenty-five windmills are to be built, in different parts of the city, at a cost of $25,000, which will rotate paddle wheels in the sewers and thus accomplish the desired object. ——The following record seems to be somewhat unusual in character: The late Rev. James Hughes held the living of Llanhilleth for fifty-two years. During that time 2 500 marriages were solemnized, of which he took 1,915 himself, and there were 1.620 funerals, of which he took 1 057. The church is three miles from the rectory, and going to and fro for these occasional services involved traveling 17 832 miles. There must be a sturdy, long-lived race of people in that part of the world, who believe in marriage as something to which they were fore-ordained!——Some of the English clergy do not intend to fail in their duty even if their congregations appear to do so. On Wednesday in Holy Week the Dean of Norwich preached a very able sermon on "The Relation of the Intellect to the Agony of our Lord," to a congregation of thirteen! On Wednesday week the dean who preached, addressed three people.——It is now claimed that the population of Greater London is between 4 000 000 and 5,000,000. The latest hospital reports in London show that no less than 1 308,815 out patients are gratuitiously treated, but also 83 341 are cared for in the wards. The stringent "times" have had their effect to diminish the revenues of the hospitals, so that some of them are on the verge of bankruptcy.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

It was of course anticipated that the Welsh Disestablishment Bill would pass the second reading, but the majority of 44 was unexpectedly large, owing to the circumstance that the Parnellites found themselves for once in the same lobby with the Government. The debate was remarkable for the frankness with which most of the supporters of the Bill admitted that their arguments were just as good against the establishment of the English Church as against the establishment of the Welsh portion of it; and of the Cabinet Ministers Mr. Bryce evidently anticipated the time when English people would follow the Welsh lead. The debate will open the eyes of those who believed that the attack upon the Welsh Church had no relation to any premeditated movement against the English Church. For the opposition Mr. Balfour spoke with his usual effectiveness and brilliance. He commented on the earnest effort of the Welsh disestablishers to improve the tone and temper of the Church by afflicting it with poverty, and inquired ingenuously, "Why not try a little burning?" He was willing, he said, to give due credit to anyone who struck off golden fetters from religious captives in his desire to see them free, but that would hardly be his feeling if he saw the liberator putting those golden fetters into his own pocket after he had struck them off, as the Welsh were asking leave to do. There were other excellent speeches on the Church side, which will produce some effect on the electorate, but of course a set debate on a party measure does not affect to any appreciable extent the voting in the House itself. Much dissatisfaction is felt at the absence of several of the Liberal Unionists, who hold their seats chiefly by the votes of conservative Churchmen. It is a lesson to Churchmen in all cases to be careful to exact pledges of fidelity to the Church's interests, in return for political support. In any Liberal Unionist constituency Churchmen are quite strong enough to compel the assent of a hesitating Unionist candidate to their demand for a consistent support of the Church's interests.

The Church's extremity is Rome's opportunity. It is clear that Leo XIII shares the opinion of those who have always resisted Disestablishment on the ground that it would afford a substantial encouragement to the Roman propaganda. The Pope has just erected Wales into a Vicariate Apostolic, removing eleven of the twelve counties from the jurisdiction of the Roman prelates of Shrewsbury and Newport. Hitherto the Roman missions in Wales have been few and far between, and only the larger mining centres and the more popular seaside towns have had resident priests. In view of a possible crippling of the Church's work the Roman authorities, with their customary shrewdness, are perfecting their organization and preparing for its extension. It is well known that the Bretons and the Welsh, coming as they do of a common Celtic stock, preserve a remarkable similarity of thought and speech; and from the Roman Bishop of Newport's farewell address to the Welsh portion of his flock it appears that there are now priests and religious in Brittany who are being trained for "the Welsh mission." It is quite possible that the "Welsh mission" may meet with some measure of success, if Disestablishment takes place. The best of the Nonconformists are wearying of the bald and unspiritual worship of the conventicle, and of the semi-political addresses of their pastors, and are turning longing eyes to the teaching and worship of the Catholic Church. And where Catholic faith and Catholic ceremonial are set forth in their fullness there the Church is strongest, as the splendid group of Catholic parishes at Roath, Cardiff, bear witness. If the priests of the Welsh Church are driven from their posts, Rome will make every effort to supply their place, and to reap the harvest which is ripening, and which should be ours.

The Bishop of Bedford, a suffragan of London, has for two or three years been in failing health, and the announcement of his resignation has long been expected. Dr. Billing's magnificent constitution has entirely broken down under the strain which his devotion to duty has put upon it. As rector of Spitalfields he used frequently to tramp the streets all night in the hope of gathering in some of the outcast and homeless, and that after a long day's work; or he would look through the casual wards of the workhouse, in search of any cases that might seem worth an attempt at rescue. As a suffragan bishop he was indefatigable, and though a suffragan's position has many difficulties, Dr. Billing was universally respected and welcomed by the parochial clergy. He has done a remarkable work in the East of London, where it was no light task to succeed Bishop Walsham How. He retains the title of Bishop of Bedford, and the rectory of St. Andrew, Undershaft. His successor is Canon Browne of St. Paul's, well-known as a Cambridge professor, an archæologist, and a man of letters. He has not had much parochial experience, but the Bishop of London is an excellent judge of character, and since Canon Browne is his choice it can hardly be doubted that he possesses the essential qualifications for the office, and that he will discharge its duties worthily. In one respect he will have the advantage of his predecessors. His title, Bishop of Stepney, will remind East Londoners that his work is among them, whereas Bedford and Marlborough have not been suitable towns for the Bishop of London's suffragans to take their titles from, as each is fifty miles beyond the limits of the diocese of London. Canon Browne was consecrated on Low Sunday, in St. Paul's, by the Bishops of London, St. Alban's, Peterborough, and Hereford. The sermon was preached by the head of the Oxford House in Bethnal Green, the Rev. A. Winnington Ingram, who knows the East End probably better than any other man, and who spoke of the new bishop's field of work as one of the greatest promise, and one where he would find in the midst of difficulties much encouragement and consolation.

Lord Rosebery's patronage has hitherto been exercised in a narrow groove, and it was therefore almost a foregone conclusion that he would nominate to the deanery of Ripon a Broad Churchman, in sympathy with the ecclesiastical policy of the present Government. Canon Fremantle is found to conform to Lord Rosebery's standards, and is therefore to succeed his uncle, a man of very different calibre. The new dean is known to Churchmen chiefly by the scandal of his frequent appearances on Dissenting platforms, and of his rationalistic articles in the secular reviews, in one of which, some years ago, he treated the Virgin Birth of our Lord, and the Resurrection, practically as legends. Although he is a fairly good scholar, and a parish priest of some experience, his name carries no weight whatever in the councils of the Church. Yet another deanery, that of Canterbury, is placed at the Premier's disposal by the very sudden death of Dr. Payne Smith. The late dean was one of the first living Syriac scholars, and his daughter has recently shown her own skill in the language by translating into English the Liturgy of St. Adai and St. Mari, the liturgy of the Assyrian Christians among whom the Archbishop of Canterbury's missioners are working. The Dean of Durham, Dr. Kitchin, has also been very seriously ill, but the latest accounts point to some hope of his recovery.

The Church Times has recently been dealing with a large volume of correspondence on the question: "Why don't workingmen go to church?" For it certainly is the case that in the large towns of England workingmen do not as a rule go to church, or to chapel either. The correspondents of *The Church Times* supply a great number of answers, some useful and true, though partial, others wide of the mark. As usual, the priest comes in for rather more than his fair share of blame, though his accusers are often mutually contradictory; he is too socialistic, he is not socialistic enough; he is too sacerdotal, or not sufficiently so, he doesn't visit, he is a poor preacher, and so on. Certainly in this correspondence the parish priest has been able to see himself as some others see him. But *The Church Times* rightly points out that many of the charges brought against the priesthood are hasty generalizations from insufficient data, and that the shortcomings of some priests by no means prove the shortcomings of all. The cause lies deeper, in the materialistic tendencies of the times. As one of the ablest of the correspondents, himself an East End layman, frankly admits, "The root of the disease is to be found not in the absence of leisure, but in the unbridled selfishness of a class which has been so persistently flattered, for political and other more or less sordid ends, that it has forgotten, for all practical purposes, the existence of anything outside its own narrow environment. It is the apotheosis of egoism. How can you expect such men to be found worshiping in church on Sunday morning? After all, they are not polytheists, and there is only room in their system for one deity, and that is self." The accusation may seem harsh and unpleasant, and will doubtless be denied, but the experience of many a parish priest abundantly bears out the statement of the layman.

Within a few minutes' walk of St. Alban's, Holborn, and in the midst of a densely populated and very poor parish, there has recently been completed a very remarkable church, that of the Holy Redeemer, Clerkenwell. It is in the manner of the earlier English renaissance, and it is an excellent example of the adaptability of that much-abused style to all the requirements of a crowded neighborhood. The church is lofty and light, the spaces are wide and ample; the high altar under a stately baldachino, can be seen from every part of the church. It is a church in which the poor of the parish, as they enter through its ever open doors, seem at once to find themselves at home, and in which they worship with a very evident earnestness and devotion. The church has an historical interest, since it is on the site of the first chapel of the "Countess of Huntingdon's Connexion," and of the house where Lady Huntingdon herself died. The vicar has lived among his people for 20 years, in the meanest house in the parish, refusing the proffered provision of a clergy-house until he could see the church completed and freed from debt. Thanks to an anonymous donor who placed a note for $2,500 in the offertory on Easter Day, the debt is cleared off. Such churches and such priests are the true strength of the English Church.

Lord Plunket and Archdeacon Farrar have led the English and Irish Churchmen to suppose that the Spanish Reformed Church is a growing national movement, and that its adherents number anything from 3,000 to 10,000. An independent and impartial enquirer has recently visited at Madrid the headquarters of *el Cabrerismo*, and he found at the principal Sunday service a congregation of 45, mostly children, listless and indifferent to everything but the hymns. It may well be asked if it is at all worth while to spend $100,000, and to strain to a very uncomfortable tension the relations of the English and Irish Churches in order that an irregularly consecrated prelate of heterodox opinions may exercise an intrusive jurisdiction over a handful of Spanish Protestants. English residents in Madrid, who have ample opportunities for estimating the reality of the "movement," call it nothing less than a farce. As for the Spaniards, they simply ignore it, now that it is no longer a "*novedad*." The real movement is in the Spanish Church itself, where a really wonderful revival has taken place in the last few years. The priests are better educated, and exercise more influence over their flocks, and even the secular press of the country, which at one time only mentioned religion to ridicule it, speaks respectfully of the Church and its priests. Senor Cabrera would have done better to help the revival of the Spanish Church from within, instead of endeavoring to reform it from without, with the aid of foreign gold.

Good Friday is unfortunately observed as a general holiday by the bulk of the nation, and the mobilization of the Volunteer forces for the Easter manoeuvres does not conduce towards its religious observance. Nevertheless, there is much that is very encouraging in the reports of Holy Week services. The devotion of the Three Hours' Agony is preached in an ever-increasing number of churches, and in several cathedrals, of which Newcastle and Hereford are this year added to the list for the first time. In many of the better-known churches *Tenebræ* draws large congregations. In a few town parishes the Stations of the Cross are preached in the streets, and it is rarely that the clergy meet with insult, even in low neighborhoods, although the vested clergy and choir, headed by the crucifix, invariably attract a crowd. Father Lowder began this custom in the parish of St. Peter, London Docks, more than 30 years ago, and it is still one of the most popular of the Good Friday functions in that admirably worked parish. At St. Paul's, Canon Knox Little, absent through illness, was greatly missed. Canon Gore preached on Good Friday at the Abbey, and hundreds were unable to find even standing room.

Consecration of a Bishop for Indiana

The consecration of the Rev. John Hazen White, D.D., as the fourth Bishop of Indiana, was held in St. Paul's church, Indianapolis, on the feast of SS. Philip and James.

The choir, numbering some fifty voices, was that of St. Paul's, reinforced by members of the other city choirs, under the direction of the Rev. Chas. R. Hodge, precentor of St. Paul's, while the Rev. Gustav A. Carstensen, rector of St. Paul's, was master of ceremonies, and much credit is due to each of them for the efficient manner in which their duties were performed.

Early Celebrations were held in all the city churches, while in St. Paul's there were two early ones, with Morning Prayer at nine o'clock. The consecration service proper began at 11 o'clock, when the large church was filled to repletion by a vast congregation, who gained admission by tickets. The bishops, clergy, and choir vested in the chapel of Meridian street Methodist church near by, the parish house of St. Paul's, located where the chapel formerly stood, being under construction. The procession entered the west door, singing hymn 459, "O worship the King all glorious above." The service was choral, and was most impressive. The Litany and the *Veni Creator Spiritus* were sung by Bishop Whitehead. The requisite testimonials and other documents were read by the Rev. Willis D. Engle, the Rev. Jas. D. Stanley, the Rev. Edwin G. Hunter, Bishop Hale, and Bishop Nicholson.

The sermon by Bishop McLaren was a most forceful presentation of the Church's position in regard to her constitution and ministry, the text, St. John xviii: 36, "Jesus answered, My kingdom is not of this world." The congregation gave close attention during the hour of its delivery, the clear notes of the Bishop's voice enabling every one to hear. Bishop Tuttle was the consecrator, assisted by Bishop Leonard, of Ohio, and Bishop Gilbert of Minnesota; Bishop Nicholson and Bishop Hale being the presentors. All the bishops present joined in the laying on of hands, the attending presbyters being the Rev. A. Judson Arnold, and the Rev. Howard S. Clapp, both of Pennsylvania.

Most of the clergy of the diocese were present, and there were delegations from Minnesota, Chicago, Springfield, Southern Ohio, and Kentucky. The chancel was elaborately and very tastefully decorated with flowers, among the decorations being three wreaths over the bishop's chair, in memory of the three bishops of Indiana gone to rest. After the close of the service President Sterling, of Gambier, officially informed the new bishop that his *Alma Mater* had conferred upon him the degree of Doctor in Divinity.

In the evening a reception was held in the Propyleanum, where hundreds embraced the opportunity of greeting the Bishop and his family, after which addresses of welcome were made by Governor Matthews, in behalf of the State; Mayor Denny, in behalf of the city; Henry G. Thayer, of Plymouth, in behalf of the laity; Mrs. Josephine R. Nichols,

in behalf of the women; the Rev. J. H. Ranger, in behalf of the clergy, and by Bishop Tuttle, Bishop White making a heartfelt response to these warm welcomes.

The Bishop has already made the episcopal residence his home, and entered upon active work, administering Confirmation in two of the city churches on Sunday, the 5th, and having his plans laid out, fully occupying his time until the meeting of the annual convention in June.

The condition of the diocese is most fortunate as regards the supply of workers, only one clergymen having left his work in the diocese during the vacancy in the episcopate, and two others having entered upon work therein.

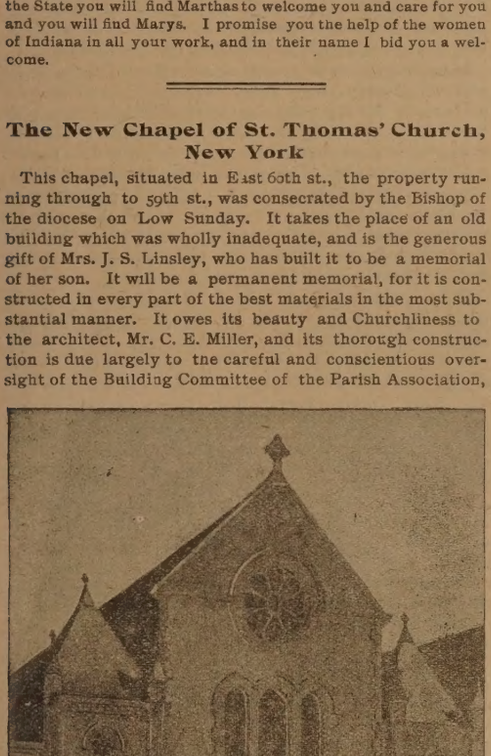
In appearance the new Bishop is a great contrast to his predecessor, being tall and slender, but if the warmth of greeting is the foreshadowing of that which is to come, he will work his way into the affections of the people of the diocese, as did the beloved Knickerbacker.

The remarks of Mrs. Nichols at the reception are worthy of a brief report, which we give:

"You have been welcomed by the governor, the mayor, and the laymen, but if the women did not welcome you, you might as well shake off the dust of Indiana. The clergy know the women's work, and the archdeacons know who it is who go ahead and help prepare the way. Bishop Knickerbacker used to come home tired, and in speaking of some work to be done, would say: "If I can get no man to do it, I can get a woman." We welcome you as a father as well as a spiritual father. As you go about through the State you will find Marthas to welcome you and care for you and you will find Marys. I promise you the help of the women of Indiana in all your work, and in their name I bid you a welcome.

The New Chapel of St. Thomas' Church, New York

This chapel, situated in East 60th st., the property running through to 59th st., was consecrated by the Bishop of the diocese on Low Sunday. It takes the place of an old building which was wholly inadequate, and is the generous gift of Mrs. J. S. Linsley, who has built it to be a memorial of her son. It will be a permanent memorial, for it is constructed in every part of the best materials in the most substantial manner. It owes its beauty and Churchliness to the architect, Mr. C. E. Miller, and its thorough construction is due largely to the careful and conscientious oversight of the Building Committee of the Parish Association,



and especially of its chairman, Mr. H. J. Burchell. The chancel windows over the altar are a memorial gift, made by Mrs. Richard Arnold, in memory of her daughter and other relatives, the design of this costly and beautiful work being a reproduction of the famous Hoffman picture, Christ in the Temple. One of the windows on the east side is a gift of Mr. R. Geissler. The handsome brass pulpit with grey marble base is a gift of Mr. James Pott in memory of Josephine Hawkes Pott. All the appointments are in keeping with the beautiful interior, and the arrangements for heating and lighting are of the best.

This elegant house of worship is part of the provision made by St. Thomas' church for the religious welfare of the poor of the parish, for it is located in the midst of the tenement district. Connected with it on the rear is the parish house, a substantial four story building, providing on its different floors facilities for Church work of all kinds. This building was the gift of ex-Governor Flower in memory of his son. The Sunday school, numbering 1,000 pupils, is conducted on the system of examinations and careful grading. For the year the Baptisms number 177; confirmed, 107; communicants, 502; offerings for all objects by the chapel congregation and Sunday school, $3,202.69. A Chinese Sunday school numbers 30 pupils. Two-fifths of the teachers are males, and the class system has been introduced with success. The number of pupils could be easily increased if more good, faithful teachers could be had. Among the other departments of especial work is the chapel gymnasium, which is situated on the top floor of the parish house, is well lighted, and is equipped with all needed appliances. The instruction, class, individual, and team, is under a thoroughly trained leader.

The Golden Cord Society does an interesting work among boys. It has now 50 members. A promise to obey five rules calculated to put down lying, swearing, or the use of bad language, gambling with pennies, smoking, and cruelty to animals, is made a condition of membership. The boys at all services, in Sunday school and at all the meetings in St. Thomas' House upon which they attend, wear badges of golden cord. The society meets one evening in every week; the meetings are opened with prayers; a short business session follows, after which everything gives place to the social features of the meetings. Every member pays into the treasury one cent per week. The badges keep before the minds of the boys their pledges. By the rules certain things are branded as injurious and evil. The meetings, which are strictly religious in tone, foster in the members a sympathetic spirit, and the boys learn in a practical way to believe in the power of united prayer. The cultivation of the great principle of Christian brotherhood is a resulting influence.

There are many other organizations in active service connected with the work of the chapel and parish house, and its field of usefulness includes the maintenance of a summer home by the sea, at Marion, L. I, which is an abundant source of benefaction to a large number during the heats of summer. In all these efforts for good there are many willing workers and earnest hearts who give time and means and strength to the enterprise under the general direction of the Rev. John W. Brown, D.D., rector, and the especial care of the Rev. Wm. Hawkes Pott, who is in charge of the chapel.

New York City

At St. Andrew's church, Harlem, there was a special musical service on the evening of the 3rd Sunday after Easter, May 5th.

At the dedication of the Washington Arch, Saturday, May 4th, the dedicatory prayer was made by Bishop Potter.

The organist of Christ church, Mr. Peter C. Edwards, Jr., will retire in August from the position which he has held for almost nine years past. He will be succeeded by Mr. Henry Carter.

At St. Agnes' chapel, on Friday, April 26th, Bishop Potter deposed from the priesthood the Rev. Wm. A. Newbold. There were present on the occasion, the vicar, the Rev. Dr. Edward A. Bradley, and the Rev. Edward Bradley.

St. Clement's church is to have a new rector in the person of the Rev. Edward H. Van Winkle, who has been in temporary charge of the parish since the death of its late rector the Rev. Mr. Thompson. Mr. Van Winkle was formerly in charge of one of the chapels of the church of the Ascension.

The church of the Redeemer is to have a new precentor in the person of the Rev. Henry R. Fuller. Mr. Fuller, who is in deacon's orders, has been for a long time organist and precentor in St. Paul's cathedral, Syracuse, diocese of Central New York.

Grace chapel, which has just been placed in charge of the Rev. Geo. H. Bottome, as vicar, is to have a new assistant, the Rev. Melville K. Bailey, who comes from the diocese of Connecticut. Mr. Bailey will have the title of curate.

The Brothers of Nazareth have met a severe loss in the destruction by fire of the boys' training school building at Priory Farm. The structure was recently presented to the Brothers by Gen. J. H. Watts De Peyster at a cost of $50,000. The insurance covers only part of the loss, or about $30,000.

The third lecture in the Church Club series was delivered Sunday afternoon last, in the church of the Heavenly Rest, by the Ven. Archdeacon Olmstead, of Cooperstown, N. Y. Continuing the general theme of the course, "Church Unity," he discussed as his special subject, "The two Creeds," considering them as expressing the essential faith of the Holy Catholic Church. The ecumenical character of the Nicene Creed was emphasized.

In St. Faith's Home of Grace parish a very cordial farewell reception was given to the assistant minister, the Rev. Hubert W. Wells, on his departure to accept a rectorship in the diocese of Massachusetts. The members of the deaconesses' school were present, and some graduates of the institute joined them. A gift of books was made to Mr. Wells in appreciation of his instructions in Church history. An address was made by the rector, the Rev. Dr. Wm. R. Huntington.

At the service at Calvary church, in commemoration of the late Rev. Henry Augustus Coit, D. D., LL. D., of St. Paul's School, Concord, already referred to in these columns, there was a specially large gathering of clergy, including, besides Bishop Potter and the rector, the Rev. Dr. H. Y. Satterlee, the Rev. Drs. Hall Harrison and Geo. Wm. Douglas, the Rev. Prof. Henry Ferguson, and the Rev. Messrs. Prescott Evarts, E. M. Parker, John Hargate, F. J. Kinsman, E. A. Conover, and others.

The statistics of the recent Confirmation class at St. George's church show many interesting facts. Of the whole number—179, 72 were male and 107 female; 73 were brought up in the Church, but the bulk were from other religious bodies as follows: Lutheran, 48; Presbyterian, 13; Methodist, 4; Congregationalist, 3; Romanist, 14; Dutch Reform, 6; Swedenborgian, 1; Universalist, 1; of no religious belonging, 16. The average age was 21¾ years. The Sunday school, composed of poor children, gave an Easter offering of $418.68.

The community of the Brothers of the Church, which was instituted by Bishop Potter last autumn, left the "Priory" in this city last week for its new location in the diocese of Pennsylvania. Hereafter the Brothers will be called the "Community of St. Benedict," the change of designation having been effected at a special service held in the oratory of the Priory last Thursday, by Father Nichol, acting for the Bishop, who was unable to be present. At Fallsington, Pa., a home for crippled and orphaned children will soon be established, where those unfortunates may be taught so that they may be able to sustain themselves in some mechanical or other trade after leaving the institution.

As announced in THE LIVING CHURCH at the time, the will of the late Prof. Eigenbrodt provided bequests for the General Theological Seminary, St. Luke's Hospital, St. Luke's Home for Indigent Christian Females, and other institutions, and provided that the residue of the estate should be divided equally between the General Theological Seminary and Trinity School. It is now ascertained that this residue, after all the provisions have been fulfilled, will amount to $400,000. Thus the seminary and school will each receive $200,000. The seminary will add this gift to the general endowment of the institution, and it will be named the "William E. Eigenbrodt Fund."

The marriage of the Rev. Dr. Edward Walpole Warren to Mrs. Lilla Warne Browning, daughter of the late Henry Rudolph Kunhardt and widow of F. D. Browning, was celebrated at the church of the Holy Trinity, Wednesday morning, May 1st, of which church the bridegroom is the rector. The organist, Dr. Woodcock, played the bridal chorus from "Lohengrin," and when the bride reached the altar, the vested choir sang the *Venite*. The marriage ceremony was performed by Bishop Potter, assisted by the Rev. M. G. Thompson, assistant minister of the church, and the Rev. Augustus H. Amory, of Lawrence, Mass. After the benediction pronounced by the Bishop, the choir sang, "The Voice that breathed o'er Eden."

At St. Michael's church, the Rev. Dr. Peters, rector, the annual sermon in the interests of the Church Association for the Advancement of the Interests of Labor was preached on the evening of the 3rd Sunday after Easter. The preacher was the Rev. Dr. Geo. Wm. Douglass, and he took for his subject, "The Church and the Labor Question." The service on the occasion was choral. The "CAIL" supper Monday evening, April 29th, was a great success. The tables in the Sunday school room of the cathedral mission were beautifully decorated with cut flowers and potted plants. About 150 persons discussed the excellent fare provided by the Tee-To-Tum. The after-supper speeches were of a varied character. Letters of regret and commendation were received from Bishop Potter and Archdeacon Tiffany. The Rev. Joseph Reynolds, vice president of "CAIL," in a genial address welcomed the guests, reading the principles and methods of the association. Dr. John P. Peters spoke on "Social Problems in the Church," claiming that was the proper place for them to be heard and giving results of his own experience in this direction in his own church. The Rev. W. E. Johnson touched on the value of the trained nurse in tenement house reform, illustrating from his own church settlement. John Newton Bogert spoke of the results of conciliation and arbitration, Charles DeLancey Allen, secretary, suggested general work of the "CAIL," and Harriette A. Keyser gave reasons why communicants should become members of the organization. These addresses were interspersed by speeches of delegates from other societies, giving accounts of the work of their respective associations: Everett P. Wheeler of the Church Club, the Rev. Francis Bateman for the cathedral mission, Dr. Lummis of the University Settlement, Miss Woolfolk of the College Settlement, Mr. Paulding of the Social Reform Club, and Miss Gannon of the Kings' Daughters upon "Tenement House Construction." Effective solos were given by Miss Kate Paulding and Mr. W. R. McKim, the former giving Jensen's Spring Song and the latter Neidlinger's Serenade. It is believed by members of the "CAIL" and others that this gathering will do much to increase unity of purpose in the treatment of social problems.

Philadelphia

A fair for the benefit of the House and mission of St. Michael and All Angels was held in St. Mark's parish building, Locust st., on the 1st and 2nd inst., which was liberally patronized.

The annual service for the Girls' Friendly Society was held on Saturday evening, 27th ult., at the church of the Epiphany. There was a goodly number present, considering the heavy rain storm. The sermon was preached by Bishop Whitaker.

A reception to the Rev. H. Richard Harris, the new rector of Grace church, was tendered by Mr. John Lucas, rector's warden, on Wednesday evening, 1st inst., at his residence, 1913 Arch st. There was a very large attendance, both of clergy and laity, from this and other dioceses.

The second of the series of missionary meetings under the auspices of the Bishop Stevens' Missionary Society of the Divinity School, was held on Sunday evening, 28th ult., in St. James' church. The address was delivered by Mr. Silas McBee, of New York, who pressed the idea that the support of our missions will never be what it ought until every individual Christian realizes his responsibility as a missionary.

Mrs. Katherine Ashton Taylor, superintendent of St. Timothy's Hospital, will retire from the duties of that position on June 18th, which date will complete her five years of service. The board has adopted resolutions expressive of its regret at her action, and of grateful appreciation of her services. She will take a year's rest.

The choral society connected with old St. Andrew's church, numbering over 200 voices, under the direction of Prof. W. B Barnes, assisted by Signor Del Puente, Madame Chalin, and other prominent soloists, gave its 7th annual concert on Monday evening, 29th ult., at Musical Fund Hall. The closing part of the concert and a very pleasing feature was the production of the cantata, "The Erl King's Daughter," by Gade, which was a pronounced success.

Confirmations reported, viz.: St. Alban's, Roxboro' (including 3 from St. Timothy's, Roxboro') 9; Merciful Saviour, 2; Atonement, 9; Gloria Dei, 5; St. Matthias', 32; St. Mary's (including one from the Saviour) 27; St. Barnabas', Kensington, 41; Ascension (including one each from St. Clement's, Evangelist's, and Crucifixion, 32; St. Matthew's, 26; St. Paul's, Chestnut Hill (including one in private) 38; Good Shepherd, Kensington, 31. Total from Easter Monday to 2nd Sunday after Easter (and including Wayne, Pa.) 259.

The will of Elizabeth M. L. Paladine, probated 27th ult., contains these bequests: To the rector, church wardens, and vestrymen of St. Mary's church, Burlington, N. J., $500; to the parish school fund of same church, $100; and to the corporation of the same church, $300, for three years or more, "in order that the small boys who are known as choristers, or choir boys, at the age of 12 years and under, may be sent to the country or seashore in the month of July or August for one week."

The Sons and Daughters of St. George were present on Sunday, 28th ult., at old Christ church, to hear a sermon preached by the rector, the Rev. Dr. C. Ellis Stevens. He read to them the Scriptural account of the virtuous woman (Prov. xxxi: 10-28); and welcomed the "Sons" again to the church which was built of bricks made out of the mother country's soil. In that church English men and women would always find a home.

In the will of Sarah Tremells, probated 3rd inst., is a bequest of $100 to the Rev. Dr. S. E. Appleton, rector of the church of the Mediator, in appreciation of his kindness. To St. Luke's Home for Aged Women her household furniture is devised. She leaves her estate (amount not stated) to the Penn. Co. for Insurance on Lives, etc., the income to be applied to keeping her burial lot in repair forever; the residue of interest to be paid to any old friend, with whom she was living, or who was attentive to her during her last illness—and if there be no such friend, then payment to be made to the Home for Incurables or the "Protestant Episcopal Church Fund."

With the closing days of April, two eminent and well-known citizens have passed away. Dr. Isaac Wayne Hughes, widely known in medical and financial circles, entered into rest on the 26th ult., aged 63 years. His interest in religious affairs was deep, and for many years he had been rector's warden of St. Mary's church, West Philadelphia. Mr. David Lewis, who was born in the last year of the 18th century, had almost reached the patriarchal age of 95 years, when he succumbed to pneumonia. He was the father of the Rev. Dr. William P. Lewis, of Christ church chapel.

For nearly fourteen years past the church of the Advent, the Rev. H. S. Clapp, rector, has been gathering an endowment fund, and on Easter Day completed the minimum of that fund, which is now stated to be $21,300. On the 2nd Sunday after Easter a service of thanksgiving was held in that church, commemorative of the event. The parish has also liquidated the balance of the debt due on the rectory—$1,000—so that all the property of the corporation—church, rectory, and parish building—is free from incumbrances. This real estate, as well as the securities belonging to the endowment fund, have all been vested in the trustees of the diocese, thereby insuring them from being encumbered in the future or lost to the church.

The 32nd anniversary of the Episcopal Hospital mission was observed on the 1st Sunday after Easter. In the afternoon addresses were made to the Sunday school by the Rev. H. L. Duhring and Mr. Lewis H. Redner. At the Evening Service for the Bible classes the anniversary sermon was preached by the Rev. Dr. Howe, son of the Bishop of Central Pennsylvania. The statistics for the year are as follows, *viz:* Baptisms (including 13 adults), 278; confirmed, 65; communicants, about 450; marriages, 19; burials, 61. In the main Sunday school, officers, teachers, and scholars enrolled, 544; infant school, 735; 12 Bible classes with 999 members; total enrolled, 2,278. The offerings in the church were $837 25; other sources, $340.72; Sunday schools, $396 74; Bible classes, $2,317.49; total, $3,892 70.

An inspiring scene was presented on Saturday afternoon, 27th ult., at the church of the Incarnation, where the meeting of the several branches of the Junior Auxiliary to the Board of Missions assembled. Sixty-four churches of the diocese sent representatives, and the gathering was a large one, notwithstanding the inclemency of the weather. Addresses were delivered by Bishop Whitaker and the Rev. Dr. Jas. S. Stone, of Chicago, on the subject of general mission work; and Miss Julia C. Emery, of New York, secretary of the Woman's Auxiliary, discussed mission work in Alaska. The Lenten and Easter offerings received amounted to $6 536 04, which amount will be largely increased when the collections from all the branches are presented. The largest amount came from the church of the Holy Apostles, which gave $1,202 95; the church of the Saviour contributed $400, and St. Matthias' $313 50.

A general missionary meeting, under the auspices of the Clerical Brotherhood, was held on Monday morning, 29th ult., at the church of the Epiphany. The devotional services were conducted by the Rev. H. M. G. Huff. Bishop Whitaker presided, and the Rev. Dr. T. B. Tidball, rector, spoke on the spirit of missions, of the general scope of missionary work, and the great amount of good accomplished by those in the field. The Rev. Isaac Gibson was earnest on "The justification of domestic missions." The concluding speaker was the Rev. Dr. Rainsford whose topic was, "Some problems confronting the Church in great cities."

Tuesday, 30th ult., was observed as donation day at the "Willing Day Nursery," when large numbers of persons visited the nursery; and there were received about $175 in cash, besides liberal gifts of groceries, clothing, and toys. There were kindergarten exercises by the children both in the morning and afternoon. The nursery shelters an average each week-day of 50 children and babes whose parents, chiefly mothers, are obliged to earn their daily livelihood. Five cents *per diem* is charged for one child, eight cents for two children, and a dime for three of the same family; and if a mother is too poor to pay, nothing is charged. The older ones attend the public schools, obtaining their meals at the nursery; while the little children are given the education of the kindergarten. The expenses of the past year amounted to over $2 400, and of this the mothers paid nearly $530. There were 202 different children under the care of the nursery, with an average daily attendance of 43. Since its establishment, in 1878, the nursery has provided for 1,398 babes and children. Though not, strictly speaking, a Church institution, its officers and managers are all Churchmen and Churchwomen.

Chicago

The April meeting of the Church Club was held in the club rooms, Thursday evening, April 25th. The meeting was in charge of the literary and historical committee. The Rev. Dr. Gold, as chairman of the meeting, reviewed the history of the Church of England since the Reformation, for the purpose of showing its capacity for reviving itself after periods of oppression, depression, and skepticism. The continuity of the Church of England, as a branch of the Catholic Church, he illustrated by the fact that the Calvinistic Reformers from the Continent received high preferment to the end of the 16th and beginning of the 17th century; the Prayer Book connects the Church of England of to-day with the Church of the early centuries. The Oxford movement occurred at a time when the Church was suffering from a lack of spirituality; its results have been very far-reaching, and although adverse critics have attributed other than Churchly motives to the movement, it has resulted in a great awakening of the Church to her Catholic duties and privileges. Mr. Arthur Ryerson read a paper on the Oxford Movement, in which he made a comparison between the lives and influence of Newman, Keble, and Pusey, showing that while Newman's writings are read for their style and the interest of the present day in the man, he will be practically forgotten in the future; Pusey will be remembered, loved, and admired for his great strength of character, his learning, and his immense influence towards the permanency of the movement. The Oxford Movement was to the Church in a higher degree and in a spiritual sense, more than the French Revolution and Napoleon's life were to the change in the condition of the poorer classes in France. Bishop McLaren read a paper on the present revolt of thinking men against the additions to the Faith and the misinterpretation of the Scriptures by the denominations. The revolt in the first instance takes on the objection to all Church truths, because the truth is not distinguished from error. It then assumes the form of rebellion against Calvinism and the promulgation of human opinions for divine truths. The doctrine of predestination as taught by Calvin, is seen to be entirely contrary to the love of God for his creature man. The doctrine of the Atonement is represented as the payment by an amiable Son of God of a debt owing by man to an angry God, the Father, to the utter exclusion of God's love for fallen man. The doctrine of justification by faith has been made to take the place of earnest repentance and sincere change of living. The idea of conversion as exemplified in the modern revival is made superior to regeneration in Baptism, and has led many into the belief that they were safe, when really they were carried away by their emotions. The revolt will do good in sweeping away the cobwebs and dust that hide the true Faith, and in uprooting the weeds that have choked the truths in the garden of God's world. The Church is not responsible for this condition of affairs, for the Church has always taught the truth, and out of the turmoil and strife the Church will come, unscathed and better understood, to the saving of the souls of those who ask her guidance.

Bishop Talbot, of Wyoming, and the Rev. Sherman Coolidge, an Indian priest of the same diocese, passed Sunday in Chicago. Bishop Talbot preached in Trinity church in the morning, St. Chrysostom's in the afternoon, and the Epiphany in the evening. Mr. Coolidge was at St. Peter's in the morning, and Grace church in the evening.

Bishop McLaren spent the 2nd Sunday after Easter at Waterman Hall, Sycamore. At 7:45 A. M., he celebrated the Holy Eucharist, and at 7 P. M., administered the Rite of Confirmation to six pupils of the school presented by the Rev. Dr. Fleetwood, in the chapel of the school.

The Northern Deanery met April 30th and May 1st, in Grace church, Sterling. The attendance was good and the services were enjoyable and profitable. Mrs. O. V. S. Ward, president of the diocesan branch of the Woman's Auxiliary, gave an address in the afternoon to the ladies of the parish. After Evening Prayer, Dean Fleetwood gave an address on "God's threefold revelation of Himself," followed by an address by the Rev. J. B. Williams, of Harvard, whose topic was "Systematic giving not popular." In conclusion the Rev. Jos. Rushton spoke upon the missionary work of the diocese. The vested choir was present at the service, and the music was well rendered. The services on Wednesday began with a celebration of the Holy Eucharist at 7:30, the Rev. F. D. Ward, celebrant. Morning Prayer was read by the rector at 9:30, succeeded by a second Celebration, the Rev. H. C. Granger, celebrant. The business meeting followed at which after the transaction of routine business and the reading of a letter from the late dean, the Rev. D. C. Peabody, reports in regard to the missionary work within the bounds of the deanery, were presented by the clergy, as far as they had been able to prosecute the same, since the January convocation. These reports show some advance in connection with steady faithfulness in the well established fields. The deanery was delightfully entertained at luncheon at the rectory, after which the remainder of the day was spent socially.

Diocesan News

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

On the evening of St. Mark's Day, the Brotherhood of St. Andrew held their third diocesan gathering at Gethsemane church, Minneapolis. Every chapter in St. Paul and Minneapolis sent large delegations. Previous to the business a full choral Evensong of a festal character was rendered in the church by the vested choir. At the conclusion of the service, the rector, the Rev. J. J. Faude, in the absence of Bishop Gilbert, who was unavoidably detained out of town, delivered an address of welcome, and invited the assembly to complete their deliberations in the Knickerbacker Memorial Hall. Bro. Beardsley was requested to preside, in order to allow the vice-president, Dr. Weeks, an opportunity to read the first paper on the programme, "Extension of Brotherhood work and chapters." He advocated the revival of lapsed chapters and the formation of new chapters in every parish that possessed the necessary material; the gathering in of the waifs and strays of the street and surrounding them with good influences, especially the boys who contribute largely to the criminal class yearly. He suggested wholesome literature, games, gymnasiums, baths, military drills, cards, billiards, good music, and an occasional service especially prepared and rendered by the boys themselves. Some of these plans were tried in the

parish he represented, and found to be very successful. The paper contained many wise and practical suggestions as to how the boys were to be reached and ultimately brought into the Church. Mr. C. A. Hawley delivered the next address, "Brotherwood work at the university," and formulated a plan whereby the chapters of the twin cities having representatives at the university could do a splendid work on strictly Brotherhood lines amongst the thousands of students that come to the university yearly. Mr. Hornsby, of St. Paul, gave the next address, on "Rescue mission work," and strongly advocated a central point in all large places where temperance lodging-houses should be fitted up with restaurant, reading rooms, baths, and gymnasium, if possible; he believed an excellent work in this line could be achieved by the Brotherhood, and it would prove a wholesome antidote to the baneful influences of the saloon.

A vote of thanks was tendered to the rector and choir for the beautiful service rendered at the opening. The hospitality shown by the Gethsemane parish was replete in every respect. There were a large number of ladies and gentlemen present in addition to the assembled chapters.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

NASHVILLE.—Bishop Quintard has been in such feeble health for the past few weeks that he was obliged to cancel most of his Lenten appointments. During the past week, however, though still acting under the protest of his physicians, he has been making his visitations in Nashville and vicinity. On Low Sunday he preached at St. Peter's church in the morning, and confirmed a class of five, and at night he confirmed 15 at Christ church, and addressed them. On the following Wednesday, he confirmed five at St. Ann's church. On Thursday, he went to Franklin, and confirmed one at St. Paul's church. On Friday, at Immanuel church, Gallatin, he preached and confirmed five, presented by the Rev. Geo. F. Degen, of Nashville. The beautiful little church at this place was completed about four years ago, but this is the first Confirmation ever held within its walls.

Returning to Nashville early on Saturday morning, the Bishop held a Confirmation at Hannington chapel, Hoffman Hall, at which eight young colored men received this rite. Immediately after this service, the Rev. A. V. C. Cartier, a colored deacon, proctor of Hoffman Hall, was ordained priest. The candidate was presented by the Rev. B. B. Ramage, the sermon was preached by the Rev. J. R. Winchester, D. D., and the Rev. Geo. F. Degen sung the Litany. The Bishop celebrated the Holy Communion, assisted by the Rev. T. F. Martin. The choir, composed of students of Hoffman Hall, rendered the musical portions of the service admirably. A large congregation of both white and colored people assisted at this service.

On the 2nd Sunday after Easter the Bishop preached at the church of the Advent, Nashville, and confirmed a class of nine. On Monday, at St. Peter's church, he advanced to the priesthood the Rev. Alex. Patterson, who has had charge of the work at St. Peter's during the past year. The sermon on the occasion was preached by the Rev. B. B. Ramage.

The above series of services makes a rather remarkable record for a sick man, and only the indomitable energy of the Bishop of Tennessee could have carried him through the severe strain.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

LEXINGTON.—Christ church has received, by the will of Mrs. Julia G. Hunt, which was filed in March, a legacy of $4,400 for the endowment of a bed in the infirmary.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

GLOVERSVILLE.—All through Lent the week-day services and instructions at Christ church were well attended, and an earnest Lent culminated in a joyous Easter. On Easter Day there were three celebrations of the Holy Eucharist, at 6:30 A. M., 7:30 A. M., and 10:30 A. M. At the two early Eucharists there were 50 and 44 communicants respectively, and 30 at 10:30 A. M. At the latter, Cruickshank's Mass was well sung by the surpliced choir of 40 men and boys. Some beautiful gifts are thankfully recorded. A magnificent brass altar cross 36 inches high, made by Geissler, of New York, was presented as a memorial by Mrs. Hull; a pair of vesper candlesticks were given by some of the men, also a beautiful chalice veil and burse of white silk, embroidered and made up by the Altar Society of St. Mark's, Philadelphia, presented by the St. Mary's Guild of Gloversville. The gifts were blessed at the 6:30 A. M. Eucharist.

On Monday, the 22nd, a class of 24 received Confirmation at the hand of the Bishop, 7 men and 4 boys, 6 women and 7 girls. The offerings on Easter Day amounted to nearly $250. A sale and supper in Easter week, given by the ladies, realized $150. Altogether there is abundant reason for the thankfulness and encouragement which are felt by the rector and Church people of the Glove City.

Louisiana

Davis Sessums, D.D., Bishop

The annual meeting of the Woman's Auxiliary to the Board of Missions was held Thursday in Christ church chapel, New Orleans, at 11 A. M. It was opened by a celebration of the Holy Communion, the Rev. U. B. Bowden, celebrant. The business meeting was presided over by Mrs. T. G. Richardson. The report of the corresponding secretary showed that the amount contributed during the year was, cash, $1,718 64; boxes, $968 96. The treasurer reported receipts $1,536.46 and disbursements of $1,044 46, leaving a balance of $492. The report of the Junior Auxiliary showed that two new branches had been added during the year, Mt. Olivet and the Earnest Workers of Trinity chapel. The receipts amounted to $402 95 in boxes and $55 in cash. The treasurer's report by Miss Carrie B. Girault stated receipts as $39 38 and a small balance. The Rev. U. B. Bowden spoke briefly to the ladies on the missionary work. Bishop Sessums also spoke briefly regarding the results of the last year's work, and said that the receipts of the Board of Missions had been $2,500 and somewhat more than the board had expected. The election of officers followed. President, Mrs. T. G. Richardson; vice-president, Mrs. Jos. P. Hornor; treasurer, Miss Rountree; corresponding secretary, Mrs. W. G. Coyle; recording secretary, Mrs. F. N. Ogden.

Kansas

TOPEKA.—The interest of the Easter services at the cathedral was intensified by the Baptism of 20 infants and 15 adults. There were three Celebrations of the Holy Communion, with an attendance of about 250. The proportion should have been larger. Besides the offerings for the parish, $200 was given for diocesan missions, $83 for domestic missions from the children, the remainder due on the Bishop's salary for the year amounting to $170; total over $700. Bishop Brooke visited the cathedral parish for Confirmation the 2nd Sunday after Easter, and confirmed a class of 52, presented by Dean Millspaugh, which was said to be the largest class ever confirmed at any one service in the history of the diocese. The Ladies' Aid Society of the cathedral is very happy in the fact that they have paid the last $800 due on the deanery. It now stands as a beautiful home for the dean of the cathedral, without any encumbrance. These women deserve great credit for this work of love.

Bishop Brooke confirmed a class of 14 persons at Leavenworth Sunday evening, presented by the Rev. N. S. Thomas.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Lieut. W. P. Burnham who for the past three years has been instructor in military science at St. John's School, Manlius, having served in that capacity as long as the army regulations permit, has been ordered to join his company in Cincinnati. He will be followed at St. John's by Lieut. James K. Thompson, of the 23d Infantry.

The Rev. Henry R. Fuller, deacon in charge of the music at St. Paul's cathedral, Syracuse, has resigned his position and will become the organist of the church of the Redeemer, New York City.

Grace church, Syracuse, recently received from the family of the late Wells B. Hatch, a memorial receiving almsbason of brass. Mr. Hatch was for a number of years the senior warden of the parish.

The Junior Auxiliary of St. Paul's cathedral has given a dossel and altar and lecturn hangings to St. Luke's mission, Syracuse.

The consecration of the new Emmanuel church, Lacona, the Rev. Daniel Daly, deacon in charge, occurred Friday, April 19th, Bishop Huntington officiating. The sermon was preached by the Rev. Charles Tyler Olmsted, D. D., of Utica. Morning Prayer and Litany were read by the Rev. P. N. Meade, the Rev. W. H. Bown, the Rev. A. J. Brockway, and the Rev. Wm. Harman Van Allen. The Bishop was celebrant. Six persons were confirmed. The church is neat and well appointed, and is lighted and heated by natural gas.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The spring session of the Convocation of Detroit was held in St. James' church, Detroit, on Thursday, April 25th. About 35 members of the convocation, clerical and lay, were in attendance. At 10 A. M. Morning Prayer was said by the dean, the Rev. J. H. Johnson, D.D., assisted by the rector of the parish. Interesting reports were made concerning the state of the work in the score or more of places within the convocation where missions have been organized. A committee was appointed to consider the feasibility of erecting a chapel for summer use at the "Flats," on the Detroit river, widely known for its club life and popular hostelries. The committee on tract literature, by a gift recently made for the purpose, distributed leaflets and tracts for mission use. An offer by the dean of a prize for the best four-page tract for mission distribution, on the subject of "The Church's aim and methods," was most favorably received, and on motion a committee was appointed to fix upon and to set forth a definite plan for those who may compete, with the understanding that the prize tract so produced shall be the property of the convocation, to be printed and circulated in the conduct of its work. At the afternoon session a long discussion was held in reference to the plan now in progress for the canvass of the convocation in all the parishes and missions in the interest of diocesan missions, each congregation being addressed at some regular service by both a clergyman and a layman, according to a schedule prepared some months ago, and set forth by the efficient committee in charge. It was finally decided as the sense of the convocation that in the proposed canvass for the ensuing year, such work should be undertaken, so far as practicable, and prosecuted in the month of November next. The superintendent of the Missionary League made formal and detailed report of the League's work in the last quarter. Considering the character and magnitude of this work, it is much to be deplored that the League has not a more enthusiastic support from the laity generally. Since its organization two years ago, the League has maintained services at a number of stations which must have been closed but for the devotion and sacrifice of some of its members. It is earnestly hoped that the work so begun may be much extended and strengthened. Acting on the report of one of its committees, the convocation recorded its judgment as favoring the removal of the chapel of the Good Shepherd, Detroit, to a spot more eligible for mission work, as favoring permission to licensed lay readers to deliver original addresses in mission stations when in accordance with the rector's judgment, as recommending the advertising the Missionary League, its work and methods, before the people by rectors in their sermons and public addresses. The next session of the Detroit Convocation will be held in St. Stephen's church, Detroit. At the evening service addresses were made on "The centralization of missionary effort."

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—Mr. Walter Henry Hall, having resigned his position in connection with the music of the church of the Heavenly Rest, N. Y., becomes organist of St. Ann's church, Brooklyn. Mr. Robert A. Gayler, who has been assistant organist at St. Ann's for two years, has accepted an engagement as organist at Christ church, Clinton st. His work at St. Ann's has made him many friends, and he will be a valuable acquisition in his new field. Mr. Hall has had important connection with the music in St. Ann's for some time past, and it is a matter of rejoicing that he will be able now to give his whole time to it. In the Girls' Friendly Society of this parish, a cooking class has been established, under a competent instructress. It has awakened gratifying interest, as many as 29 attending in an evening to learn the mysteries of the culinary art. Illustrated lectures on the Life of our Lord were given during Lent in the chapel, which was filled to over-flowing. The rector, the Rev. R. F. Alsop, D D., accompanied the pictures with the simple story, told in the exact words of the Evangelists.

Work is in progress on a parish house for St. Jude's church, 55th st., the Rev. R. B. Snowden, rector. The building, which will be connected with the church, will contain a large Sunday school room, a kitchen, and a library room, where it is proposed to have a free library and reading-room open for public use. The Sunday school room will be adapted for use for lectures and social gatherings. The building will be constructed in a substantial manner, and will have hard wood finish, will be supplied with water, and lighted with gas. It will supply many needs of the work of this growing mission.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. A. H. Judge, of the church of the Heavenly Rest, New York City, has accepted the rectorship of St John's church, Franklin. Mr. Judge spent Holy Week and Easter at Franklin, and is to enter upon his regular duties about the first Sunday in May.

The Rev. Marison Byllesby, who recently resigned the rectorship of Emmanuel church, Allegheny, on account of ill-health, has been called upon to mourn the loss of his son Langton, a young man of much promise, who died on St. Mark's Day, at Meadville.

BROWNSVILLE.—The services at Christ church, Brownsville, have lately been made more attractive by the introduction of a vested choir of boys and men. A beautiful brass processional cross, in memory of Mr. Henry Fox, has been given for the use of the choir.

ERIE.—The Rev. William Johnson, of St. Vincent's, who has been very ill with typhoid fever, has recovered sufficiently to resume part of his duties. St. Alban's, which was closed for some months, has been re-opened, services being held in the Board of Trade rooms, under the rectorship of the Rev. W. W. Mills.

CAMBRIDGEBORO'.—This interesting town is a new health resort, situated near Meadville, in Crawford Co., and is much frequented by Church people, who are very desirou

of having the services of the Church established there. A service was held there on Thursday evening, April 18th, by the Rev. Walter B. Lowry, of St. Clement's, Greenville, in the Casino of the Riverview Hotel. The music was furnished by a quartette from Meadville, and there was a large congregation in attendance.

PITTSBURGH —The children of the Church Home have been made very happy by the erection, for their entertainment, of a large pavilion in their play-ground, the gift of a member of the Board of Trustees of the Home.

The Church rooms and Bishop's office have lately been removed from their old quarters to more desirable and commodious ones, in the Lewis Block, near to Trinity church. Every one who has visited the new rooms has expressed great pleasure and satisfaction at the change.

The mission started last August in Oakland has been moved from its first meeting-place, in a second story hall, to a small chapel of its own, on Atwood st., and will hereafter be known at St. Matthew's mission. This promising work is under the more immediate care of two earnest and devoted lay readers, who hold service on Sunday morning and evening, and on Wednesday evening also. A Sunday school is also maintained, and the prospects for the growth of the mission are very good.

New Jersey

John Scarborough, D.D., Bishop

NORTH PLAINFIELD.—At the church of the Holy Cross, the rector, the Rev. T. Logan Murphy, announced on Low Sunday that in response to the Easter appeal money sufficient to clear the church of debt had been raised, and the church would therefore start the new year free from all obligations.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The pretty little church at Palmer was consecrated on St. Mark's Day, the Bishop was assisted by the Rev. A. E. Marsh, priest in charge, who read the request to consecrate, the Rev. Canon Whitmarsh who read the sentence of consecration, and the Rev. Canon Dougherty, who preached. The interior of the building is wholly of hard pine, and looks very handsome; the windows are filled with stained glass, those at the east and west ends being especially handsome. The chancel furniture, the gift of Mrs. Worthington, was made in Omaha. Chairs are provided for present use. Mr. Marsh, to whose self-denying labors the mission and church here are due, was accompanied by his choir from Central City, who rendered the service beautifully.

The church at Norfolk is to be consecrated next Sunday. The Bishop is proceeding with his visitations for Confirmation, the number already confirmed this year is larger than last year.

The Rev. W. Lucas is leaving this State at the end of this month, and will proceed soon after to Europe and the East for a year's tour. He has had charge of St. John's mission, Harvard, for nearly four years.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The annual meeting of the City Board of Missions took place April 30th, in Trinity chapel. The Bishop presided and congratulated the Board on the work done, on the present condition of the work, and on its financial position. He questioned whether there were any charitable institutions in the State that have come through the hard times as well as the City Mission. It has not enlarged its work, but kept to the lines already established. "This mission," said the Bishop, "was never intended for the Episcopal Church alone, but to see that Christ might be preached in the city of Boston, especially among the people of foreign nationality who are not yet reached. I hope, therefore, no limit will be placed on what the City Mission is going to do, and that when its finances permit it will be able to move on with greater power and devotion to the work of preaching the Gospel." The next address was made by the Rev. F. B. Allen, superintendent of the mission. The Rev. Floyd Tomkins, of Providence, thought one of the functions of the city missions is to improve the character of the city governments by improving the ideals and the lives of the masses. Supt. E. S. Billings of Wells Memorial, pointed to the fact that young men were awakening all the country over to an interest in missionary work and in religious matters. A large part of this interest is traceable to the work of city missions. The treasurer's report showed a balance of $346 against $774, the balance of last year.

Emmanuel church will hereafter have an early service at 8:30 on Sunday mornings.

SOUTHBOROUGH.—On St. Mark's Day, the tower and nave of St. Mark's church were consecrated by Bishop Lawrence. The tower is the gift of the Hon. Charles F. Choate, and bears the inscription:

To the glory of God and in memory of Helen Thompson Choate, this tower is erected by her father.

The nave, built by the parishioners, was finished in 1890. The Rev. Messrs. Waldo Burnett, William G. Thayer, and A. St. John Chambre took part in the service. The Bishop performed the act of consecration, and an address was made by the Rev. S. U. Sherman. Three persons afterwards received the rite of Confirmation. Directly back of the church is the burial ground of the Burnett family, containing the mortal remains of Dr. Joseph Burnett, a much beloved layman of the diocese during his lifetime. A massive granite block with cross will soon be erected on this spot.

Maryland

William Paret, D.D., LL.D., Bishop

The Bishop of Maryland has issued an earnest letter to the clergy of his diocese, calling their attention to the very great and immediate need of our Domestic and Foreign Missionary Society, and asking them to speak warm words for missions in every parish and congregation in the diocese, and to take their offerings on some Sunday in May, preferably on the third Sunday, May 19th.

BALTIMORE.—During the month of May the Bishop can give no week-day services for Confirmation, as he will be very closely occupied with office work in preparing for the annual convention. His Sunday appointments are as follows: May 12, A. M., Western Run, 4 P. M., Reistertown; May 19, A. M., Annapolis; May 26, A. M., Franklin, P. M., West Arlington.

The Bishop recently visited Warfield College School, and after a thorough inspection was in every way satisfied and delighted with its management under the principalship of Mr. C. W. Stryker.

The Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels', delivered an address at the celebration of the 26th anniversary of the Maryland Prisoners' Aid Association on Tuesday, April 30th.

The Rev. Armand De R. Meares, rector of Holy Evangelist chapel, in Canton, was married to Miss Emily McCabe Woods, on Monday, April 29th, at the chapel, by Bishop Paret, assisted by the Rev. Chas. J. Curtis, of South Carolina, a cousin of the groom.

By the will of Mrs. Caroline S. Williams, filed April 29th, $1,000 is bequeathed to the vestry of old St. Paul's parish to be used by the vestry in the manner they may deem best for the parish. Mrs. Williams died April 8th, 1895.

The Industrial School of Trinity church celebrated its anniversary on Friday, April 26th. The rector, the Rev. Julius E. Grammer, D. D., made an address. Easter carols were sung, premiums were distributed, and refreshments served. The Sunday school and Industrial school together have about 500 pupils and 50 teachers. Mr. W. J. Stafford is superintendent.

Bishop Paret preached a sermon at the closing of the Sunday night services at old St. Paul's, Sunday, April 28th, and made a plea for support for the Bishop's Guild, an association of ladies in various parishes who aid the Bishop of Maryland in keeping open churches which would otherwise become "silent" or closed. Fourteen churches are now dependent on the silent church fund. There were 14 or 15 so-called silent churches in the diocese when Bishop Paret became bishop, but now nearly all have been opened and are being kept open. A collection was taken up for the benefit of the Guild.

The Rev. Sherman Coolidge, a full-blooded Indian of the Arapahoe tribe, and Bishop Talbot, of Wyoming and Idaho, made addresses Sunday, April 28th, in six churches, on the missionary work among the Indians and the scattered white population of the distant Western plains.

ELLICOTT CITY.—Bishop Paret visited this city Wednesday, April 30th, and confirmed a class of 10 persons at St. Peter's church.

TOWSON.—The Rev. W. H. H. Powers, rector of Trinity church, is spending a short vacation in Richmond, Va.

WASHINGTON, D. C.—Bishop Paret preached Sunday, April 28th, at the church of the Epiphany, upon missionary work in the diocese of Maryland.

Notices have recently been sent out to be read before the congregations in the various churches in the city and district in regard to the endowment of the new diocese. The state of the fund is set forth, and 50 more subscribers asked for at $200 each, or smaller gifts, if persons prefer. One or two years is suggested as the time for payment, if cash is not convenient.

Mr. George Ashdowne Audsley, LL. D., Fellow of the Royal Society of Architects of Great Britain, lectured on "Church Architecture" before a large and interested audience on Wednesday evening, May 1st, in the parish hall of the church of the Epiphany. The lecture was under the auspices of the Churchmen's League of the District of Columbia.

The annual service of the Woman's Auxiliary of the District was held Wednesday evening, May 1st, at St. John's church. Holy Communion was conducted by the Rev. Alex. Mackay-Smith, assisted by the Rev. Mr. Wood. The Rev. Mr. Mackay-Smith, in the absence of the Rev. A. J. Graham, on account of illness, also made the formal address, which was short but eloquent. The volunteer choir rendered appropriate music. After the service in the church a business meeting was held in the parish hall. The following officers were elected: President, Mrs. Wilkes; vice-presidents, Mrs. Gen. Heath, and Miss Olivia Buck; treasurer, Mrs. Marie Williams; secretary, Miss Lily MacLeod. The meeting adjourned to meet next October.

At a meeting of the Board of Trustees of the cathedral, Bishop Paret presiding, held on May 3rd, it was decided, after a general discussion of the different schools of architecture, that the style of the Renaissance should be adopted for all the cathedral buildings. Mr. Ernest Flagg, of New York, who is to construct the Hearst School for Girls, was also selected as the architect of the cathedral. Plans for the work on the Hearst School, the construction of which will begin in August, were discussed. The Bishop announced the appointment of the Rev. George William Douglas, S. T. D., as chancellor of the cathedral, and, as he was already dean, the two offices are for the present consolidated.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

The joint meeting of the two deaneries of Mattoon and Bloomington held its sessions at Trinity church, Mattoon, April 23rd and 24th. It was a most interesting occasion throughout, and there was a good attendance at all its services. The opening service Tuesday evening was choral Evensong, intoned by the Rev. H. E. Gilchrist, assisted by a choir of seven voices. "Forever with the Lord" was sung by Mrs. Coultas as an Easter anthem, and "Consider the Lilies" by Mrs. G. E. Amesbary for the offertory. The Rev. F. N. Atkin preached a powerful sermon on "The evidences of Christian truth." There was an early Celebration at 7 A. M. Wednesday, the Rev. J. G. Miller, dean of Mattoon, being celebrant. After Matins, at 9 A. M., there was a brief session of each deanery severally, for the purpose of organization and routine business. At the 10:30 Celebration Dean Dresser was celebrant and the Rev. Charles J. Shutt, deacon. The music for this service was "Bohlen's Mass." An offertory anthem, "Come unto Me," was beautifully rendered by Mrs. Wright. The Rev. Thos. B. Barlow preached an able sermon on "The power of conversion." After dinner the joint business session was resumed, in the parlors of the Essex House. Reports of mission work were received from various parts of the field. In the church, at 2:45, the Litany was sung by the Rev. T. B. Barlow, after which an important paper was presented by the Rev. H. E. Gilchrist on the subject of "Clerical support," outlining a plan based upon ancient precedent, and in line with the solidarity of the Church, for meeting the financial needs of Church and clergy. The essay elicited an animated discussion, and was followed by resolutions, offered by Dean Dresser, to give it practical effect. In the evening a missionary service was held. Dean Dresser explained the plan of ecclesiastical organization from the beginning, throwing light upon the status and function of the deanery and gave some interesting and amusing reminiscenses. The Rev. Mr. Gilchrist in ringing tones called for missionary endeavor on the part of all, with especial reference to the influence of the home life and the training of children. The Rev. W. H. Tomlins, of East St. Louis, who was present as guest, having been a missionary in Mattoon years ago, noted with pleasure the evidences of growth since the earlier days. In eloquent terms he set forth the true Catholicity of the Church, its historic position, its sources of life, and its unbroken continuity amid the vicissitudes of the ages. The speakers were all listened to with close attention by a large congregation, and in conclusion Dean Miller thanked the visiting clergy for their presence, urging his people to profit by the impressions and teachings received.

Colorado

John Franklin Spalding, D.D., Bishop

The Bishop of Colorado laid the corner-stone of the church of the Redeemer, Denver, April 9th. This is a mission, organized Jan. 4, 1894, and is in charge of the Rev. D. E. Johnson, a colored deacon. Beginning about a year and a half ago with three communicants, there have been 20 Baptisms and 32 Confirmations, and a class of 12 now preparing for Confirmation. They hope during the diocesan convention, June 5th, to hold their first service in the new church. Deacon Johnson will be ordained priest during the convention.

COLORADO CITY.—On Sunday, March 10th, the Rev. D. H. Clarkson, lately made deacon, took charge of the church of the Good Shepherd. The mission has been somewhat run down, but now seems to have taken new life. The services are well attended, and the people are interested. On Easter Even two girls of the Confirmation class were baptized by immersion, at their own request, the Baptist Society kindly allowing the use of their baptistery for the service. On the evening of Low Sunday the Bishop visited the parish and confirmed a class of three, which, it is hoped, is the first fruits of the work to follow. They made their first Com-

munion in the first Sunday in May. Mr. M. J. Myers Smith put the electric lights in the church as an Easter offering, and they are a great improvement. Daily Evensong is said in the church.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

BAIRD.—For the Easter services, the little chapel was decorated with wild flowers, gathered in profusion by the boys and girls from the forests near by. Over the chancel arch, in letters of green, read the inscription: "Christ being raised from the dead, dieth no more." The whole Sunday school, including all ages, gathered promptly at 9 o'clock on the long gallery of the hotel; there they formed a procession, marching under gay banners, inscribed, "Faith, Hope, and Charity," to the chapel, and singing joyful Easter carols. After Morning Prayer, those who had been punctual in attendance were rewarded by pretty, embroidered kerchiefs and gold-plated medals; anthems were sung appropriate to the day; and after closing services the children, with gleeful hearts, repaired to the churchyard to search for hidden treasures in the shape of brightly colored eggs of every hue, greatly delighted as they brought them forth from every nook and corner.

Vermont

Arthur C. A. Hall, D.D., Bishop

THE BISHOP'S APPOINTMENTS

MAY

5. St. Paul's School, Concord, N. H.
12. Richford. 13. East Berkshire.
14. Enosburgh and Enosburgh Falls.
17. Milton and Georgia. 18. Fairfield.
19. Highgate and Sheldon. 26. Poultney.
27. Wells and Middletown Springs.
29. Wallingford.

JUNE

2. Fair Haven, Hydeville, and Castleton. Preparation of candidates for ordination.
9. Ordinations at St. Paul's, Burlington.
11. Closing exercises of the Vermont Episcopal Institute.
12. Closing exercises of Bishop Hopkins Hall.
16. Morning, St. Paul's, Burlington; evening, Winooski.
18. Annual meeting of Trustees of Vermont Episcopal Institute.
19–20. Diocesan Convention, Montpelier.
24–27. Retreat for Churchwomen at Rock Point.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

On Sunday morning, April 21st, in the church of the Epiphany, Danville, was given the farewell address of the Rev. Dr. Dame, who on that day retired from a rectorship of 56 years. Just after his ordination, in 1839, in company with Bishop Meade, Dr. Dame went to Danville when the Bishop confirmed a few persons who were teachers in the Danville Female Academy. This was the beginning of "Camden" parish. The first addition to the parish was the minister's wife who joined him in 1840. Dr. Dame found four Churchmen, two of whom still worship there. A church was begun in 1842 and completed; it was consecrated in 1844, the work being prosecuted only as there was money, the young rector himself putting in the frames of the windows all the glass. The surplice which Dr. Dame now uses was the first ever used in the church and was bought in Nassau, Bahama Islands, during the war and cost $600 Confederate money. The first bell was turned over to the Confederate Government to help make cannon. In 1881 the present large and beautiful church replaced the former one, which had been outgrown. The communicants had increased from 42 in 1861 to 275 at the present time. Camden parish had increased from one weak church to four self-supporting churches and a memorial chapel, the gift of Dr. Dame, and from being the lowest in point of strength in the diocese, had risen to the fourth place. From the parish 10 ministers and one bishop had gone forth. Provision has been made for Dr. Dame for the remainder of his life and he has been made rector *emeritus*.

The Convocation of Norfolk was held in Christ church, Bruton parish, Williamsburg, April 23–26. On the morning of April 23rd there was a celebration of the Holy Communion at 11 A. M., the sermon being preached by the Rev. C. E. Woodsen, after which the convocation organized. At 3 P. M. the Rev. J. B. Funsten read an essay, followed by a discussion. In the evening a conference of the St. Andrew's Brotherhood was held, with addresses by the Rev. Messrs. C. B. Bryan, A. S. Lloyd, and J. N. McCormick, and some laymen. On Wednesday, April 24th, at 7 A. M., a meeting of the Woman's Auxiliary was held with a celebration of the Holy Communion, the Rev. R. S. Coupland preaching. A business meeting was held at 9 A M. and Courtland selected for the fall meeting. At 3:30 P. M. there was a clergy meeting and at 5 P. M. one in the interest of the King's Daughters. The night meeting was of a missionary character, when the Rev. H. S. Simmerman spoke on general missions, and the Rev. J. B. Funsten on diocesan missions. Thursday was devoted to the 19th session of the Sunday School Institute of the convocation. An interesting paper was read by Mrs. Boutelle, of Hampton, on the Teacher's Circle, and addresses were made by the Rev. Messrs. Lee, McCormick, Bryan, and Lloyd. A paper prepared by Prof. Bird, of the College Faculty, on normal classes, was read, illustrated by Miss Snow, of the Hampton Institute. The Rev. J. N. McCormick was chosen essayist for the fall meeting. The attendance was large at all the meetings.

Newark

Thomas Alfred Starkey, D. D., Bishop

St. Barnabas' Hospital has received a further gift of $5,000 from John Ballantine, Esq., of Newark. The friends of the Hospital are rejoicing over its returning prosperity, gifts of considerable amount having been received lately.

St. Stephen's church is having a new and much larger organ put in, to lead the efficient choir of 40 voices, composed of boys, men, and women. This parish, with "a working vestry," intent on the future good of the Church, is growing in every good way. On Easter Day a class of 26 was presented for Confirmation, six of whom were men and 10 were grown women. At the annual election, on Easter Tuesday, the treasurer reported a deficiency of only $79.25, which is the best report made for ten years.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 42nd semi-annual missionary meeting and diocesan Church conference was held in the beautiful little church at Albion, on April 23-25. Eighteen of the 25 active clergy of the diocese were present. The address of welcome was given by the Rev. T. H. Henley, deacon in charge. The papers read and discussed on the opening evening were carefully prepared and practical: "Ministerial character and success," the Rev. Campbell Fair, D. D.; "Christian character demanded in wardens and vestrymen," the Rev. Lewis Brown; "The spiritual, the controlling element in the parish," by Miss Cochrane, teacher in Akeley Institute, read by Chaplain Wilkinson; "Distinctive spiritual work for all ages and abilities," the Rev. J. B. Hubbs; "The Sunday school governed by the exhortation to the sponsors," the Rev. J. N. Rippey, M. D. The length and number of some of these able papers precluded much desired discussion. After Morning Prayer, on Wednesday, reports of theological seminaries and colleges were made by graduates present. The principal interest centred in Akeley Institute, the diocesan school. It is, by the testimony of those well qualified to judge, doing a grand work, though not so largely patronized as its low rates and excellent curriculum deserve. At 10:30 A. M., the sermon *ad clerum* was given by the Rev. S. Roosevelt, a clear and earnest setting forth of the province of the pulpit. The Holy Communion was administered by the Bishop. At 2 P. M. a paper on "Lay reading" was read by the Rev. E. W. Jewell, Emmanuel, and discussed at some length. The Bishop read a statement of offerings in the diocese for domestic and foreign missions for the year ending Sept. 1, 1894, and urged upon the clergy the importance of giving to their congregations more definite information as to the needs and extent of the work. At the missionary service in the evening, a very interesting paper on "Church work among the Germans," by the Rev. Karl G. Oppen, was read and discussed. The Rev. H. Sowerby, late missionary in China, now rector of St. Mark's, Coldwater, gave a graphic picture of the missionary work in China. On Thursday, the last day of the Conference, after early Communion, the High School was visited by the Bishop and several of the clergy. Morning Prayer, a conference of the clergy, discussion of the "Proposed Revision of the Constitution and Canons" to be presented to the annual convention of the diocese, occupied the time till noon. At the Sunday School Institute in the afternoon, a practical and instructive paper on "Illustrative methods in Sunday school work," was read by the Rev. R. H. F. Gairdner, and reports of several schools in various parts of the diocese were given, showing an increasing interest in this part of the Church's work. On each day of the conference a bountiful noon lunch was furnished by the ladies of the parish to the clergy and laity present. The hospitality of the parishioners and their good attendance at all the services were marked features of this 42nd "semi-annual." The present conventional year will complete the 20th of the episcopate of Bishop Gillespie. He presided at all the meetings, and with his accustomed interest and promptness.

Florida

Edwin Gardner Weed, D. D., Bishop

The 52nd annual council met in Trinity church, St. Augustine, on Wednesday, May 1st. At the opening service, the Rt. Rev. E. G. Weed, S. T. D., Bishop of the diocese, celebrated the Holy Communion, assisted by the Rt. Rev. Dr. M. C. Gray, Missionary Bishop of Southern Florida, and then delivered a charge to the clergy and laity, on their mutual character, relations, and duties.

The council assembled in the guild hall after the services; 20 clergymen and lay deputies from most of the parishes and missions were present. The Rev. C. C. Leman, rector of Trinity church, Gainesville, was elected secretary, the Rev. Dr. Weller retiring from the office after 16 years of service. The Bishop, in his address, referred very feelingly to the distressed condition of the entire State, produced by ruinous depression of the cotton market, and the destruction of the almost entire fruit crop and orange groves throughout the State. Notwithstanding this, the handsome episcopal see house in Jacksonville has been completed, at a cost of about $1,800, and the treasurer reported that all financial obligations of the diocese had been paid up to date. The Woman's Auxiliary also reported more money raised by their efforts than the preceding year. These things show very forcibly that the people have faced disaster in the true spirit of Christian duty, and are determined, by God's blessing, to make it fruitful for good.

The Standing Committee elected for the succeeding year consists of the Rev. Messrs. P. H. Whaley, V. W. Shields, D. D., W. H. Carter, D. D.; and Messrs. H. E. Dotterer, W. H. Hampton, and R. D. Knight.

Board of Missions: The Rev. Drs. V. W. Shields and W. H. Carter; the Rev. Messrs. C. C. Leman, N. B. Fuller, and R. E. Grubb; Messrs. G. R. Fairbanks, W. W. Hampton, and B. B. McDonell. Chancellor, D. A. Finlayson.

Deputies to General Convention: The Rev. Messrs. B. G. White, W. H. Carter, D. D., V. W. Shields, D. D., and P. H. Whaley; Messrs. G. R. Fairbanks, W. W. Hampton, D. A. Finlayson, and R. D. Knight.

After a very harmonious session, the council adjourned on Thursday night, to meet next year at St. John's church, Jacksonville, at which time the decennial celebration of the consecration of the Bishop of the diocese will be held, with great heartiness and gratitude to God for the life and work of the beloved chief pastor.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assistant Bishop

Some time since, the Sunday school of St. Paul's church, Richmond, expressed a desire to erect a memorial of some sort to their late superintendent, Mr. Adolphus Blair. This has resulted in a handsome library being placed in the Sunday school. There are about 500 volumes, all beautifully and substantially bound, and the case for them is a fine piece of work.

The Protestant Episcopal Church Home of Richmond has just become the recipient of $5,000, which was bequeathed by Mrs. Charles Fry, of New York, a former resident of Richmond. This will be added to the endowment fund.

On Sunday, April 28, Bishop Whittle visited Christ church, Alexandria, in the morning, and confirmed 21 candidates. In the evening he was at St. Paul's and confirmed 15.

The spring meeting of the Rappahannock Valley Convocation was held in St. John's church, Warsaw, commencing Tuesday, April 23rd, and continuing four days. Devotional meetings were held each morning at 10 o'clock, with public services at 11 A.M. and 8 P.M., and a business meeting at 4 P.M. It was ordered that a convocation fund be raised to aid the missionary work in Brazil, and that at each meeting of the convocation an exegesis be read for the greater efficiency of the body. Arrangements were made for holding Missions at various points in the bounds of the convocation. On motion Dr. Pike Powers was invited to deliver an address on "Popular objection to the Episcopal Church," at the fall meeting, which was to be in St. Ann's parish, Essex. On Wednesday night, April 24th, a large congregation assembled at a missionary meeting. Addresses were made on convocation, diocesan, and foreign missions, by the Rev. Messrs. Ware, Meade, and Latane. The attendance throughout was large and attentive.

April 25th the Bishop confirmed three persons at St. George's church, Fredericksburg, making a total of 62 for the year.

ALEXANDRIA.—Prof. Shelley, of Baltimore, delivered the sixth Reinicker lecture in Whittle Hall, Tuesday, April 23rd, at the usual hour. The subject was, "Some observations in travel." The lecturer, who had enjoyed, as United States commissioner of education to the expositions at Vienna and Paris, unusual opportunities to investigate the educational methods of Europe, gave some of the convictions that had clearly shaped themselves in his mind as the result of his studies. This course of lectures, which has been of such service to the seminary, will be concluded by lectures from the Rev. Dr. C. A. L. Richards and the Rev. Dr. Arthur Brooks. By the generosity of the Rev. John S. Wallace, chaplain in the United States navy, and an alumnus of the seminary, a prize is to be given annually to the member of the senior class who delivers the best extemporaneous discourse. The first contest for this prize was held in Whittle Hall, April 24th. Only an hour was given for preparation, and the speaker was limited in preparation and delivery to the English Bible, the Oxford Teachers' Bible with notes and concordance. The prize was awarded to Mr. John G. Scott.

The Living Church

Chicago, May 11, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

It is due to the Rev. Dr. Newton, of New York, to say that he has printed in *The Churchman* of May 4th an "abstract" of the sermon delivered by him on the second Sunday after Easter, of which reports appeared in the secular papers. This abstract, then, is to be taken as exhibiting all that Dr. Newton wishes to be responsible for on the subject of the Resurrection. There is little in it of a positive character with which anyone would care to find fault. Of course we should think the statement that "the appearing of Jesus from the dead" is "the confirmation of the faith in immortality," while true in itself, far short of the whole truth, and a very inadequate explanation of the power which the Resurrection has imparted to Christianity. But such imperfect or inadequate statements are incidental to all teaching and are not necessarily harmful. When we compare this sermon, printed by the authority of its author, with the reports of it which appeared the day after, we do not wonder at his protest against the "misinterpretations" of the secular press. Misinterpretation indeed is a mild expression in such a case. What we observe is this: While the reporters have given without substantial change much of what is contained in the sermon as now printed, they seem to have added whole sentences which are not to be found in it, and it is precisely in these sentences that most of the objectionable expressions were found. We do not wonder that a man who has been subjected to such treatment should complain. While we are far from considering the teaching of Dr. Newton, as set forth heretofore under his own authority, as sound or even admissible in this Church, he is certainly entitled to fair treatment.

THE Marquis of Salisbury, having been triumphantly referred to in the House of Commons by radical speakers, some of them cabinet ministers, as responsible for the passage of the Irish Disestablishment Bill in 1869, inasmuch as his vote was in its favor, makes a telling reply in *The Times*, in which he takes occasion to indicate very clearly his view of the function and duty of the House of Lords. He was opposed, he says, from the first, to the disestablishment of the Irish Church; and when, in 1868, the preliminary bill, a suspensory bill, was sent up to the House of Lords, he spoke and voted against it, and it was rejected. An appeal was then taken to the country on this simple issue and a general election was held. The result was that the House of Commons was sustained by large majorities from all parts of the kingdom. The Lords, himself among the rest, then withdrew their opposition, not because they had changed their convictions, but because a higher authority than the House of Lords had spoken. In thus withdrawing their opposition and voting for the bill, the House of Lords was in the position of the judge in an inferior court who gives the orders necessary to carry into effect the decision of the Court of Appeals against his own judgment. He does not change his convictions and he does not become responsible. Lord Salisbury refuses to be censured for voting for the Irish Bill under such circumstances, or to be charged with responsibility for it. He thinks the charge made against him exhibits a strange confusion of thought in men who have been saying so much of late about the constitutional duties of the House of Peers. If the Lords must always vote according to their convictions, then they cannot be bound to defer to the voice of the nation; but if they are bound, on the other hand, to give way to the full and deliberate opinion of the nation, duly ascertained, it follows that peers may sometimes be called upon to give a vote which is at variance with their own opinions.

Bishop Schereschewsky's Great Work

The translation of the Bible into the literary language of China by Bishop Schereschewsky takes rank among the most heroic of human achievements. When he was struck down by paralysis and compelled to resign his work in China, it seemed to those who knew his wonderful linguistic qualifications an irreparable misfortune. But by sheer force of an indomitable will and a devotion rarely equaled, he has succeeded in accomplishing a task of the utmost consequence for the future of Christian work in China. The Bible has already been translated into the Mandarin dialect, in which it may be read by the common people, but it is a dialect despised by the cultivated classes or gentry, who will read nothing not expressed in the literary language of their own classics. Among these people Christianity has had hitherto little or no influence. Yet they must be reached if any lasting impression is to be made on the people in general.

For seven years the Bishop has pursued his work under the most discouraging disadvantages. There were no Chinese scholars in this country who could assist him. He had lost the use of his hands and was physically almost helpless. The utmost of which he was capable was to spell out his copy with one finger on a type-writer, every line involving the most exhausting toil. In this way he has been occupied for the last seven years, eight or nine hours every day. It still remains that the whole work be transferred into the Chinese characters. This will occupy from three to five years, and must be done in China where expert assistance may be had. He now has the courage to face the difficulties of the long voyage to China in order to complete his work before he passes away. At least $2,000 are needed in order to print 1,500 copies. It is not possible that the amount needed should be long withheld.

Apart from the circumstances, which are such as to constitute the strongest possible appeal, the intrinsic excellence of the work itself is assured, since Bishop Schereschewsky is well known as among the foremost of Chinese scholars, and it need not be said that its value to the work of Christian missions is simply incalculable. It would undoubtedly be a great consolation to one who has fought a good fight against great odds to see the reward of his labors in the completion of this important, we may say, epoch-making work.

Tolerance and Discipline

In the "Hulsean Lectures"* for 1894, by Bishop Creighton, of Peterborough, the subject treated is "Persecution and Tolerance." On the latter subject the Right Reverend lecturer has some remarks which serve to clear up some common misapprehensions. Everybody is familiar with the notion of tolerance as based upon the admission that one man's opinions are as good as those of another, and as likely to be correct. Where there can be no certainty there ought to be no severity. To insist that certain theological facts and doctrines are true and that all others are false is therefore unwarrantable, and such an attitude of mind is rightly called bigoted, narrow, intolerant. Bishop Creighton takes issue with this. The virtue of the tolerant man, he holds, does not consist in the absence of convictions, or in not accepting anything as necessary truth, but it lies in holding to these strongly, while "not wishing to impose them by any external pressure or enforce them by any means save argument."

"A man of vague and uncertain opinions," he says, "cannot lay claim to tolerance; he is exercising no self-restraint, he is not guiding himself towards any moral purpose; he is simply indifferent and incapable." Tolerance, then, which is grounded in indifference, has no right to the name of tolerance. "The tolerant man, on the other hand, has decided opinions, but recognizes the process by which he reached them, and keeps before himself the truth that they can only be profitably spread by repeating in the case of others a similar process to that through which he passed himself." He does not put his own opinions aside, nor think other opinions as good as his own, but his own convictions are so real to him that he would not have any one else hold them with less reality.

That persecution is contrary to the fundamental principles of the Christian religion, the Bishop, of course, shows conclusively. According to its essential nature, Christianity must make its conquests by influence and persuasion producing interior conviction. It is impossible, therefore, that its true objects can ever be accomplished through the application of external force. The adoption of persecution as an ecclesiastical weapon was brought about by the acceptance by the Church of the responsibility of maintaining order in the community. So far as the salvation of human souls is concerned, no good ever was or could be affected by persecution.

But it is clearly necessary to discriminate between persecution and discipline. No one can rightly be forced to membership in the Church, or compelled to remain in it against his will; and in no case can physical coercion or force be made use of. This is true even in the case of discipline. But necessary discipline is not to be confounded with persecution, as of late years has often been the case. The only kind of discipline the Church may employ is of a moral description, such as exclusion from the privileges of membership, or admission to them only on specific conditions. In the case of officers, it would extend to deprivation or suspension from office.

The Church "stands for something." As standing for moral and spiritual purity and progress, there is an obligation to deal with transgressors who, refusing to accept her precepts, would thwart her highest ends and bring scandal and reproach upon her. As a witness to the truth, the primary duty of the Church is to see that her witness is true. She must see that no teaching is given under her authority which contradicts or impairs the essential elements of that truth committed to her charge. "To those who claim an irresponsible liberty of speculation, the Church must always seem intolerant," says Bishop Creighton, "for she must deny such a claim," that is, of course, for her own pledged and commissioned teachers. Those who make such claims "confuse the right of the individual to be free, with the duty of the institution to be something." The individual has a right to be free, but he may voluntarily limit his own freedom, and this he does when he becomes a member and still more an office-bearer in a society with fixed and positive principles.

"The duty of the institution to be something is imperative on the Christian Church, which exists as a witness to God's truth, and as a channel through which the grace of God flows into the souls of men. It is not a creation of society, existing for the purposes of general utility. The truth which it sets forth was not evolved by man, but was revealed by God." It must maintain this truth, "or it has no reason for existing." The

* Persecution and Tolerance. Hulsean Lectures for 1893-'94. By M. Creighton, D. D., Lord Bishop of Peterborough. London and New York: Longmans, Green & Co.

discipline then which the Church employs is bound up with the duty which it has to "be something" and to teach something. It is analogous to the methods which every society or corporation with definite principles and purposes uses as a matter of course to maintain its position and fulfill its work. No one thinks of calling it "persecution" when a business firm removes a trusted official for unfaithfulness or even for adopting a policy contrary to that which has been settled upon by those who have a right to direct. Neither does any one call it an infringement of liberty when a political society deposes an officer for advocating views opposed to those which the society exists in order to maintain. There is, unquestionably, an element of persecution involved when false or distorted charges are made, or when proceedings against individuals are actuated by malice. Under any system such instances may occur. They have occurred times without number in the operations of the civil courts, but no one on that account would say that the State was intolerant or persecuting because it maintains a judicial system and takes cognizance of offenses against society. Miscarriages of justice have occurred in the sphere of ecclesiastical discipline, but after the same analogy the Church is not to be charged with intolerance because she undertakes to exercise the power of discipline. It is, of course, needful in the Church, as in the State, that all possible means should be employed to guard against injustice and to secure the redress of grievances. It is not the least commendable feature of the new Constitution that it would make some better provision for these things than we have had hitherto. The necessity is a growing one, since it is altogether probable that there will be greater reason in coming days than in the past, to set in motion the powers of discipline in the Church to vindicate the purity of her teaching and protect the people committed to her care against novel doctrines subversive of the Faith once committed to the saints. Care must be taken to enable those entrusted with authority in such matters to vindicate themselves from all suspicion of malice or prejudice, and to act with the single aim of preserving intact the sacred deposit of divine truth as it has come down to us from the beginning.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE X

The Communion of Saints, the Remission of Sins

35—OF THE COMMUNION OF THE GOOD IN THE CHURCH. OF THE SEVEN SACRAMENTS

As in the natural body the action of one member contributes to the welfare of the whole body, so is it in the spiritual body, the Church; and because all the faithful are one body, the good of one is communicated to another: "Every one members one of another," Rom. xii: 5. Wherefore, among other things to be believed which the Apostles have delivered unto us, is this, that there is a communion of the good in the Church; and this is what is meant by "the communion of saints." Among other members of the Church the principal member is Christ, because He is the Head: "And gave Him to be Head over all things to the Church, which is His Body," Eph. i: 22. The grace of Christ is communicated to all Christians, as the virtue of the head is to all the members; and the communication is effected by the Sacraments of the Church, in which is made operative the virtue of the Passion of Christ for conferring grace unto remission of sins. The Sacraments of the Church for this purpose are seven.

The first is Baptism, which is of the nature of spiritual regeneration. For, as life in the flesh can not be had unless a man is born of the flesh, so spiritual life, the life of grace, can not be had unless a man is born again of the Spirit; and this birth takes place in Baptism: "Except a man be born of water and of the Spirit he can not enter the Kingdom of God," St. John iii: 5. And we must note that as a man is born but once, so is he also baptized but once; wherefore the Holy Fathers added in the Nicene Creed: "I believe in one Baptism." And the virtue of Baptism is that it cleanses from all sins, both as to their guilt and as to their penalty; for which reason no penance is required of those who come to Baptism, however great sinners they may have been, and if they die immediately after Baptism, they pass at once into eternal life. For this reason it is also that though none but priests baptize by virtue of their office, yet, in case of necessity, it is permitted to any one to baptize, provided only that the form of Baptism be kept, which is: "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." This Sacrament derives its virtue from the Passion of Christ: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Rom. vi: 3. And for this reason it is that as Christ was three days in the sepulchre, there is made a trine immersion in the water.

The second Sacrament is Confirmation. For, as in those born of the flesh, certain powers are needed for performing the functions of the body; so in those who are spiritually born again, there is need of the strength of the Holy Ghost. Wherefore the Apostles also, to the end that they might be strong, received the Holy Spirit after the Ascension of Christ: "Tarry ye in the city of Jerusalem until ye be endued with power from on high," St. Luke xxiv: 49. But this strength is bestowed in the Sacrament of Confirmation, and so those who have charge of children ought to take care that they be confirmed, because in Confirmation great grace is bestowed, and if he should die, he who has been confirmed has greater glory than one not confirmed, because he has more grace.

The third Sacrament is the Eucharist. For, as in the bodily life, after a man is born and has acquired strength, he has need of food that he may be preserved and sustained; so in the spiritual life, after receiving strength he has need of spiritual food, which is the Body of Christ: "Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you," St. John vi: 54. Therefore by the law of the Church every Christian once a year ought to receive the Body of Christ; yet worthily and with purity; for, as it is said in I. Cor. xi: 29, "He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself."

The fourth Sacrament is Penitence. For it happens in the bodily life that sometimes one is sick, and unless he take medicine, he dies; and so in the spiritual life one is sick by sin, so that medicine is necessary for recovering his health. This is the grace which is conferred in the Sacrament of Penitence: "Who forgiveth all thy sins and healeth all thine infirmities," Ps. ciii: 3. In Penitence three things are required: Contrition, which is sorrow for sin, with purpose of abstaining from it; confession of sins, without reserve; and satisfaction, which is made by good works.

The fifth Sacrament is Extreme Unction. For in this life are many hindrances, whereby a man cannot fully attain cleansing from his sins; and because no one can enter into eternal life unless he be duly cleansed, another Sacrament was necessary by which a man might be cleansed from his sins and delivered from infirmity, and prepared for entrance into the kingdom of heaven, and this is the Sacrament of Extreme Unction. The reason why it does not always heal the body, is that probably to live long is not expedient for the salvation of the soul: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord will raise him up, and, if he have committed sins, they shall be forgiven him," St. James v: 14.

Thus it appears by means of the five Sacraments which we have mentioned, the perfection of life is attained. But because it is necessary that such Sacraments should be given by duly appointed ministers, so a sixth Sacrament was necessary, the Sacrament of Order, by means of which these Sacraments might be dispensed. Nor should we have [regard to the life of the ministers, if ever they turn aside to wickedness, but to the grace of Christ, through which alone the Sacraments have their efficacy, of which they are but the stewards: "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God," 1 Cor. iv: 1.

The seventh Sacrament is Matrimony, in which if men live chastely they are saved, and can live without mortal sin. * * *

Through these seven Sacraments we receive remission of sins, and so it is added immediately in the Creed: "The remission of sins." In this way also it was given to the Apostles to remit sins; and so we believe that the ministers of the Church, to whom this power is derived from the Apostles, as to the Apostles it was derived from Christ, have power in the Church to bind and to loose; and that in the Church is full power of remitting sins.

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NOTES

xxxiii. *Habet autem hace ecclesia tres partes; una est in terra, alia in cœlo, tertia in purgatorio.* The translation does not contradict what St. Thomas says, yet allows the more Catholic view of the Intermediate State.

xxxiv. *Exinde etiam est quod ad significandum firmitatem hujus ecclesiæ beatus Petrus dictus est vertex.* It seemed not unfair to translate *vertex* (which implies supremacy) by a word that has the warrant of Holy Scripture. The primacy of St. Peter among the Apostles is beyond question.

St. Thomas closes this section with the statements current in his time concerning the relation between St. Peter and the See of Rome.

xxxv. St. Thomas thus puts the Communion of Saints with the Remission of Sins, instead of putting it with the Holy Catholic Church.

In what he says of the Eucharist, the custom of his time prevented him from seeing the inconsistency between his saying that the Sacrament is necessary for the life of the soul, and yet allowing that it may be received only once in a year.

He uses the name "Extreme Unction," and yet evidently regards the Unction as primarily designed for restoration of health, as in the passage which he quotes from St. James. "The reason why it does not *always* heal the body," etc.

St. Thomas adds here. *Sed gradation, scilicet a papa in alios prælatos*; and goes on to speak of the sharing, by every member, in all the good works and the graces that are found in the Communion of Saints, and of the loss of this participation as one of the direst effects of excommunication. He does not, however, make any allusion to what are called "works of supererogation."

(To be continued)

Five Minute Talks

BY CLINTON LOCKE

X

If I were asked to put in one short sentence a definition of Christianity, I should say "devotion to Christ." You will often hear it defined as belonging to a certain Church, professing certain doctrines, following certain customs. For example, I have heard it said: "I do not dance, I am a Christian. I never play cards, I am a Christian." The essence of Christianity is a personal devotion to the person of our King and Saviour, Christ.

Now there are several ways by which this great truth is obscured. Let us talk about some of them. One is by putting too great stress on the Church idea. It is perfectly unnecessary for me to state the absolute need of a visible and organized Church. Christianity, as far as I can see, would be perfectly dead without it. If that were not so, our Lord never would have organized one, or insisted so strongly on every one belonging to it; but have we not often put the casket for the jewel? If you were asked: What makes you a Christian? would you not be very apt to say: "I have been baptized, confirmed, I go to Communion, I belong to the company of Christian believers." All true, but is the first thought in your mind, "I am a Christian because I believe in the Lord Jesus Christ, and that belief moulds and governs all my life?" Remember, the only object of the Church is to bring the person of Christ nearer to you. Every ceremony has that in view. Why do we have a procession? To symbolize the army of Christ. Why is a cross carried? To show forth suffering as the banner under which Christ fought and we must fight. Why are there lights? To bring to your mind the Light of the World. Why do we wear white? As a sign of the whiteness and spotlessness of our Master, Christ. Unless the idea of the person of Christ is kept constantly alive in you by

your church-going, by your Communions, by your observance of ritual, by your Lent and your Easter, you are only holding a low form of Christianity. I do not say that good does not come of it, that it does not elevate character, but it is very far below the Christianity of the Gospels.

Then another thing that obscures the person of Christ is the common practice in the Roman and Greek Churches, of making the Virgin Mary the great intercessor with God, in the place of Christ. Her altar, or the one devoted to the saint most in fashion, is the one thronged. She absorbs devotions which should be given to Jesus alone. You might say to me: Do you not believe that she, with all the blessed dead, intercedes with God for us sinners? Yes, I certainly believe that. Why should we stop interceding for others because we happen to die? I am sure the Blessed Virgin puts up very fervent prayers for us, and so do St. John and St. Peter, and all the holy company, but there is a vast gulf between that pious belief and putting her, as is done in Roman and Greek practice, really in the place of Christ. It was the conviction that this cult was carried to extravagant lengths that made the compilers of our Prayer Book put but little on that subject before the people. Some in our Church blame them for this, but if they erred, it was on the safe side.

Then another mist before the person of Christ is the system followed by a large body of people, which I will call for convenience the Moody system, and which makes feelings the test of a true Christian. If you feel good, you love Christ. If you feel you are saved, you are saved. I shall never forget the shock I felt on overhearing a man say to Mr. Moody: "I was saved last Friday night at a quarter past eight." Of course the man meant that just at that moment he had felt a great glow of excited feeling, and he took that for an assurance that his belief in Christ was real. Now there is no more uncertain guide about Christianity than our feelings. Feelings depend on weather, on digestion, on circumstances, often on the way a person has met us, or our business matters have shaped themselves. I am to go on doing my duty, no matter whether I feel pious or indifferent, glowing or dull. Those moods may change.

Then another very widespread way of obscuring Christ is the idea that if you are very active in good works it proves that you love Christ very much; that a zeal for doing good is a zeal for Christ; that it makes no difference at all what you think as long as you work, that you may hold, or not hold, belief in the deity of Christ, the necessity of the sacraments, even the belief in a personal God, as long as you help in hospitals and reformatories, and run around with various societies. Do not think I would depreciate benevolent agencies. When a man loves Christ he will work for Him, just as when a man loves a woman he will work for her, and, like that, his work must spring from personal love, or else Christ gets no nearer to our vision. Any other work is the carrying out of our own views, or the views of some one we follow. It does not light up the face of Christ. Now different religious bodies trust to one or the other of these ways of obscuring Christ. We Churchmen are apt to exaggerate the Church idea; Romanists, the idea of other intercession than that of Christ; Methodists, the idea of trusting to feelings; Calvinists, the putting theologies in place of Christ, and all bodies the mistaking of zeal for good works for zeal for Christ. I do not for a moment imply that any of these views blot out Christ. They co-exist with very great love for Him, but they do detract from the grand, perfect picture of Him which is drawn in the Gospels.

True and False Miracles

FROM A RECENT CHARGE OF THE BISHOP OF COLORADO, THE RT. REV. JOHN F. SPALDING, D. D.

It is the doctrine of Scripture that miracles are in themselves an evidence of Christianity, proving the authority and claims of Christ and of those who spoke and acted in His Name in founding Christianity, and thus gaining acceptance for their teaching. But are there not other miracles? Miracles of men in support of psychological and spiritualistic theories, miracles of evil spirits? Is it not said that they shall show signs and wonders, to deceive thereby, if it were possible, even the elect? What is the distinction between a true miracle and a false, a miracle by God's power or of human or Satanic device? If it be granted that genuine miracles which exhibit the power of God be evidence that He is with His messengers, that their authority and words are from Him, how are genuine miracles to be distinguished from false and spurious? What is the proof of them? How are they to be tested?

As to the power of evil spirits to work miracles of some sort, I see no difficulty in admitting it, if there were valid proof. It is, however, always the wise and safe course, in view of portents and wonders, to suspend judgment and make sure of the facts, before we form a theory to explain them. It is true our Lord foretells of evil workers. There are many instances in the Sacred Writings of seeming miracles wrought by men shrewd in deception or possessed of occult powers, or by demoniacal agency, and resembling true miracles. But when we examine these, in their circumstances, their character, and their objects, we are warranted in denying that they are miracles, in the sense of the word generally received in the Christian world. For we must not look at a miracle merely in itself, apart from its doer and its relations. It is not merely an exhibition of power. We must consider it in connection with the worker and the end proposed. Though we cannot penetrate the cause of which it is the visible effect, and see how it was accomplished, we can judge of its character and tendency. We can say absolutely that, if it was harmful in result, or if it was in its effect only trivial, or if it was for the confirmation of known error, and the perpetuation of falsehood and delusion, it was not from God. It may have been a marvel, but it was not truly a miracle. It did not transcend the powers of a finite creature.

Take the marvels of so-called spiritualism. If it should be found that those who work them do it for no great good or useful purpose, that some of them are bad men; if, however mysterious, the works are petty and trifling, and without dignity or worthy meaning; if the doctrines which they are alleged to confirm or establish are contradictory to known truth, gained by revelation or reason or experience, we are justified in denying their miraculous nature. The conclusion of many scientific men who have examined them with a view to discovering their cause and nature, is that they are the results of collusion or of deception and fraud. We are very far as yet from any necessity of calling in the hypothesis of departed spirits, or of Satanic agency, except in the general sense of instigation to evil.

What is absurdly called "metaphysics," or "Christian Science," professes to work miracles of healing by evoking the power that is in the human will over the body. It claims that its power over diseases is the same as that of Christ and His Apostles. It is, however, already badly discredited by its repeated and often criminal attempts and failures to do what it proposes, and by its accepted religious philosophy.

There is no doubt that many forms of disease may be cured wholly or partially by stimulating the mind of the sufferer, by exciting hopefulness, by the effect of the power of the will or of faith, over the nervous system. The wonderful cures by the "relics of saints," or by "miraculous" waters, as at Loudres, may be thus accounted for. But there is nothing especially new or extraordinary in this, nothing certainly upon which to ground a religion. Still less is there anything that can be likened in any way to true miracles.

But the religious philosophy or theosophy of this pretended Christian Science is its sufficient condemnation. So far as it can be reduced to intelligible propositions, it is self-contradictory and an outrage upon reason, and upon common sense. It is really an unconscious revival of the Gnosticism that afflicted the Church in the second and following centuries of the Christian era. Its distinctive principle is Manichæan. Students of Church history are aware how persistent has been this form of error, and with what extraordinary vigor it prevailed in the Middle Ages, in the sects of the Paulicians, the Petrobrusians, the Cathari, the Albigenses. "Manes had so skillfully compounded Mazdean Dualism with Christianity and with Gnostic and Buddhist elements, that his doctrine found favor with high and low, with the subtle intellect of the schools and with the toiling masses." With multitudes of people it was accepted as a purer, more spiritual, and greatly improved form of Christianity. And in obscure places and among classes not reached by the orthodoxy of the Church, its principles long continued to be cherished. The taint of heresy, like disease in the human system, though seeming to disappear, is almost sure to manifest itself in succeeding generations. As Sir Thomas Browne says, in *Religio Medici*, "For indeed, heresies perish not with their authors, but like the river Arethusa, though they lose their currents in one place, they rise up again in another."

Theologians well versed in the history of developments of heresy find Manichæism in some of its forms in the modern Christian world in the opinions of various sects and sectaries. Christian Science exhibits it in forms more nearly allied to its originals, and with a large infusion of occultism, degenerate Buddhism, and Oriental mysticism.

Its fundamental principle is the Gnostic or Manichæan theory of the nature of matter, the essential evil, and elusiveness of all material things. Matter, it is held, is not of God. It is the creation of an inferior and evil being, so far as it has substantial existence. It is in its essence evil, and a delusion. The body of man, they say, is not really a part of him. It is a dead weight upon his spirit. It is a hindrance, an obstruction to the realization of his spiritual aims and aspirations. It is therefore to be put down. It is to be subjected rigidly to the power of will. It is to be abased, to be treated with despite, to be disbelieved in, to be got rid of, as a fatal delusion. Any instructed Christian will see how directly it contradicts (*a*) the doctrine of the Incarnation, (*b*) of the sanctification of man's body as the temple of the Holy Spirit, (*c*) of the redemption of the body in the resurrection. St. John's test of truth and error is as good now and ever, as in his times. "He that confesseth that Jesus Christ is come in the flesh is of God, and he that confesseth not that Jesus Christ is come in the flesh is not of God."

Extreme asceticism and self-indulgence are the two forms of treatment of the body which have characterized the system as seen in a historical view of its developments. Asceticism is first. For long periods the doctrine will be ascetic, and the severest methods of mortifying the flesh are resorted to, thus giving the impression of superior virtue. But the other form being equally a logical inference from the principle of the system, is almost certain in the long run and ultimately to appear. While the earnest and devout said: "Put down and kill the body by excessive fasting and masceration," there would by and by be others who would say: "Show contempt for the body by giving it all license. It is evil. It is naught. What matters it what you do with it? Show how you despise it by giving it up to the indulgences of the flesh!" There has not been time yet for "Christian Science" to develop this form of ignoring and setting at nought the body. But in this and other related forms of error that affect to have discovered the esoteric elements hidden in the Scriptures, and to present Christianity in a more spiritual form, we can already see alarming tendencies, in the avowals of spiritual affinities as rightfully determining the relation of the sexes, and in the treatment given to the question of marriage and of the family.

By whatever signs and wonders such a system might be attested, it is condemned by its inherent viciousness. Revamp old errors and they may again pass current for a time. Their speciousness may give them, with people of peculiar idiosyncrasies of thinking and of temperament, an appearance of plausibility, attractiveness, and beauty. But let them have time to work out what is in them. Their real character will in time be manifest, and they will die out again like so many forms of religious craze, of which the wrecks are seen all along the shores of the stream of history.

Letters to the Editor

THE BROTHERS OF NAZARETH

To the Editor of The Living Church:

Your columns have always been open to us when in our necessities we have been obliged to appeal to your readers. This encourages me to hope that you will at this time give me a little space in your valuable paper.

Our homes for convalescents and consumptives, which have also been the Mother House of our order, together with our beautiful little chapel, were entirely consumed by fire early on the morning of Wednesday, April 24th. There were fifty-two persons in the buildings at the time, but happily there was no loss of life. It is all important that the work of rebuilding should begin at once. To do this we earnestly call Churchmen throughout the country to aid us. We shall be grateful for the smallest offerings. If possible we desire when erecting the convalescent home to

provide a distinct house for the order, that the spiritual and physical training of the Brothers may the better be developed.

A chapel must also be secured which will provide a place of worship not only for the Brothers and their beneficiaries, but also for the country people round about us who Sunday after Sunday have come to our services.

We are not unmindful of the many claims that are pressing upon Church people at this time. We only ask for a share in their prayers and their alms at this—for us—sad time.

BROTHER GILBERT,
Superior O. B. N.

"Priory Farm," Verbank, N. Y., April 26th, 1895.

THE BISHOP'S PASTORAL

To the Editor of The Living Church

The Pastoral Letter of the House of Bishops has been received with grateful joy by every loyal Churchman. But, in view of the efforts to disparage it in certain quarters, and throw doubts upon its validity, I write to urge that the matter should be brought before the General Convention.

A resolution in the House of Deputies thanking the Bishops for their faithful words, and pledging the unceasing support of the clergy and laity to these great central truths (which some have dared to deny or dispute), would show our reverend Fathers that we, like them, are unflinching in our fidelity to "the Faith once delivered to the saints."

J. ANKETELL.

A MISSIONARY'S NEEDS

To the Editor of The Living Church

I have just received a letter, from which I make the following extract. Is it too much to ask you to print it, asking any one who can assist this clergyman to write me in regard to it.

I am glad to tell you that I got three lecturn Bibles in response to my last request, but no high-class magazines.

CHARLOTTE E. STARBUCK.

Church Periodical Club, No. 6 Groveland Park, Chicago.

What I do need, in this vast deanery of mine, and need very badly, is Church literature. My jurisdiction extends over more than 25,000 square miles—think of it!—and the Church of the living God is weak in hamlet, town, and city, because of the financial condition of the country and the lack of means to carry on the work. I need (and I have never expressed it before) a small Communion service that I could more conveniently carry with me on the plains to the sick settlers.

I need such books as "Our Family Ways," "Church History," "Reasons for being a Churchman," books of sermons for my lay readers. Oh! I need these very much, and I ask you to pray that our heavenly Father put it into the heart of some one to supply me.

OPEN THE CHURCHES

To the Editor of The Living Church:

I wonder how many Churchmen who are not so unfortunate as to be continually "on the go" from town to town, as I am, have ever had this thought appeal to them: What a vast amount of good might possibly be done by having more frequent week-day services in our churches, by keeping them open during the day, and by announcement in all hotels of the hours of service, and all the services, too; not, as I generally see, "Morning Service and sermon, 11 A. M.; Evening Service and sermon, 7.30 P. M.," when a number of times I have found (after considerable inquiry) that there was a Celebration at 7:30 or 8 A. M. Do not the rectors of our Church through the country know that there are a large number of Churchmen, many of them St. Andrew's Brotherhood men, who, like myself, are commercial travelers, and who only need the invitation of a definite announcement of the hours of service (if any) on week-days as well as Sundays, to attend the same? Such surely I know to be the case, and often do I walk several blocks at the hours when services are held at home, to find the church in the city I chance to be in, locked up as tight as the county jail.

All this week (Holy Week) I have been unfortunate enough to be away from home, and not once in the several places I have visited have I succeeded in finding one of our churches holding service. The Roman churches are always open; on certain evenings of the week the Methodist bells peal forth an invitation to prayer-meeting, but the "one Holy Catholic and Apostolic Church" must continue to present to its loving children who roam the country for a living, and many of whom would gladly frequent her services, a tightly locked door. How long shall these things be? God speed the time when our Church doors shall be open as early and closed as late as those of the saloon and kindred places whose influence she strives to overcome.

F. J. BRADLEY.

Rockford, Ill., Maundy Thursday Eve., 1895.

A REPLY TO THE REV. HENRY FORRESTER

To the Editor of The Living Church:

In my former letter I stated three things: That the action of the American Church seemed incomprehensible, that the Methodists in Mexico seemed successful, and that I was unable, with the facilities I had, to find the church called San Jose de Gracia. In reply Mr. Forrester seeks to shift the question from the points at issue and attacks my veracity. I decline to take up the challenge. To do so would be to assume that he had forgotten both his own dignity as a gentleman and priest, and mine. I have no reason to think that of him. I may have misunderstood, or these gentlemen he mentions may have forgotten. I must assert that I left Mexico profoundly ignorant of the location of the church and orphanage, and learned of the latter only in Albany. The position of the church is still in doubt. The Rev. Mr. Branch, in the private letter Mr. Forrester speaks of, says: "I knew when these gentlemen turned away that they intended to make out that they could gain no information." I think Mr. Branch must be subject to very unfortunate intuitions. Certainly I remember no conversation at the club about the Mexican Church, unless it were about the Roman establishment in that country.

The real points at issue have not been answered. Why should no notice of the Mexican Church appear in the hotels, the clubs, or *The Two Republics*? It may be said there is no service in English. Why is there none? They tell me there are three thousand Americans in Mexico City. I feel sure they would appreciate a dignified, reverent service, conducted by an American. In fact a number of leading Americans complained to me of the demoralizing tendencies of the city, and of their regret that there are so few counteracting influences. The Methodists circulate a pamphlet, in the club and elsewhere, giving notice of three services in English on Sunday, and one on Wednesday, adding the address of the church and pastor, with a few kindly words.

In short, I must claim, and shall assert, the right to express in public print, or in private, my own personal experiences, my own opinion about Church work, and to commend any body of Christians for doing good work. I resent reflections upon my character so long as I have in no way attacked another man's work or reputation. It seems to me that Mr. Forrester forgets himself when he seeks to assist episcopal prerogative in the diocese of Albany, and it does not appear to me the best or, according to American ideas, the most natural way to carry on mission work in Mexico to seek to silence criticism by such means. While the shadow of the Middle Ages still lingers upon Mexico, it has long since departed from the State of New York.

E. S. DE G. TOMPKINS.

Kinderhook, April 24th, 1895.

Personal Mention

After May 1st, until further notice, the post-office address of the Rev. Edward M. Pecke will be "Priory Farm," Verbank, N. Y. (Dutchess Co.).

The Rev. Geo. H. Cornell, rector of St. Thomas', Sioux City, Iowa, will sail on the Umbria, May 11th, for a three months' tour in Europe for the benefit of his health.

The Rev. A. B. Perry, after four years of successful labor at Bastrop and La Grange, Tex., has resigned, to accept the rectorship of the church of the Heavenly Rest, Abilene, Tex. After May 1st please address accordingly.

The Rev. E. C. Saunders has resigned the rectorship of St. Mary's-in-the-Highlands, Cold Springs, N. Y.

The Rev. F.W. Beecher has resigned the charge of the parishes St. John's, Sodus, and St. Luke's, Sodus Centre, Wayne Co., N. Y., and has accepted the rectorship of St. Paul's parish at Angelica, Allegheny Co., N. Y.

The Rev. Parnell Le B. Cross has accepted a call to Emmanuel church, Rapidan, Virginia, and will enter upon his duties on Sunday, May 5th. Mr. Cross had to resign St. Paul's church, Highlands, Col., as the altitude there is too high for his health.

The Rev. W. E. Wright has resigned the rectorship of Grace church, Elmira, N. Y., and his address on and after June 1, 1895, will be Freehold, Monmouth Co., N. J.

The Rev. Wm. B. Thorn having accepted a call to Grace church, Menomonie, diocese of Milwaukee, entered upon his duties on the festival of SS. Philip and James.

The Rev. J. Spencer Turner sailed in the "Paris" on May 8th. His address until September will be in care of Brown, Shipley & Co., London, Eng.

The Rev. Dr. S. D. McConnell, rector of St. Stephen's church, Philadelphia, Pa., sailed for Euope, April 27th.

The Rev. Dr. James W. Robins and Mrs. Robins, and the Rev. H. I. Meigs, all of Philadelphia, sailed from New York on the 4th inst., for Genoa, per steamer "Kaiser Wilhelm II."

The Rev. S. B. Moore has resigned St. John's church, Taunton, Mass., and should now be addressed at 307 Sunset ave., Asbury Park, N. J.

The associate rector of the church of All Angels, New York City, the Rev. S. De Lancey Townsend, Ph. D., accompanied by his wife, sailed for Europe this week. They will spend the summer in Italy and Switzerland.

The Rev. Chas. Scadding of Toledo, Ohio, has sailed for a tour abroad.

The Rev. E. Winchester Donald, D.D., of Trinity church, Boston, is to preach the commencement sermon at Tuskegee Institute, Ala.

The Rev. Wm Hall Moreland, of St. Luke's church, San Francisco, has started on a three months' tour.

The Rev. W. G. Webb has resigned the rectorship of Christ church, Port Jefferson, L. I., and taken duty as rector of Trinity church, Pocatello, Idaho.

The Rev. Joshua Cowpland, having removed from Media, Pa. to Vineland, N. J., desires to be addressed accordingly.

The Rev. Geo. C. Betts who has just resigned St. John's church, Passaic, N. J., has sailed for England.

Official

The annual council of the diocese of Nebraska will convene at 10 A. M., on Wednesday, May 1st, 1895, in the cathedral, Omaha, and immediately adjourn to Wednesday, May 29th, at 10 A. M., for the opening service and transaction of business.

By order, W. T. WHITMARSH,
Secretary of the council.

May 1, 1895.

Clergy desiring hospitality will communicate at once with the Very Rev. C. H. Gardner, the Deanery, Omaha.

The fifth re-union of the Society of the Graduates, St. Mary's Hall, Burlington, N. J., will be held at the hall, Founder's Day, May 27 and 28. A prompt expression of intention to be present, sent to the corresponding secretary, Mrs. W. D. Hewitt, will insure accommodations at very reasonable rates.

Died

ABERCROMBIE.—April 23d, 1895, in Baltimore, Md., at the residence of her son-in law, J. Bayard Redfield, U. S. Navy, Elizabeth Attaway Bond, widow of the late Rev. James Abercrombie, D. D., aged 75 years.

GESNER.—Entered into life eternal, April 30, 1895, at his late residence in Sing Sing, N. Y., Abraham Herbert Gesner, priest, in the 63rd year of his age.

In the glory of Christ's presence
In the clear, unclouded light,
Faithful soldier, thou art resting.
Crowned, victorious in the fight.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

Have you read the Presiding Bishop's letter setting forth the emergency?

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

WHAT OLD POSTAGE STAMPS CAN DO.—50,000 postage stamps of *old issues* (Columbian accepted) will support a city mission over a year; 500,000 will build a mission church. Will you kindly contribute to this work by sending old stamps to our rector, the Rev. A. T. GESNER, St. Peter's church, St. Paul, Minn., 754 East 7th st.

Church and Parish

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

YOUNG man, hospital-trained nurse and masseur, experienced in private works, good amanuensis, used to foreign travel highest references. Will accompany invalid abroad for expenses only. Address "RELIABLE," this office.

SELECT family house, delightful situation, within two blocks of, and overlooking the ocean. Boating, fishing, bathing close beside us, perfect sanitation. Special rates for season guests, also for the spring and fall. For circulars, address Mrs. M. H. HAYDEN, The Albany, Seventh ave. and Bergh st., Asbury Park, N. J.

A SUMMER TOUR.—A few ladies under the chaperonage of an experienced traveler, will leave America July 1st for a two months' tour in Europe. The arrangement combines the advantages of a small party and first-class travel, with moderate expense. Address, with references, MRS. D., THE LIVING CHURCH, Chicago.

WANTED.—By a priest of the Church, a position as teacher or professor of ancient and modern languages; can assist in other departments; speaks German, English, and French fluently; teaches free-hand and mechanical drawing; middle-aged, experienced, energetic; best of references. Address A. B., care of THE LIVING CHURCH.

A SUMMER TOUR.—A few ladies under the chaperonage of an experienced traveler, will leave America July 1st, for a two months' tour in Europe. The arrangements combine the advantages of a small party, and first-class travel with moderate expense. Address with references, Mrs. D., THE LIVING CHURCH Chicago.

AN organist and choirmaster of many years experience with vested choirs, desires a change and a larger field of work. Strictly a Church musician in Anglican, Gregorian, and choral services. Original vocal method, unexcelled in choir results. Testimonials from important parishes and musicians. Position accepted on trial at a moderate salary. Address, "BENEDICTUS," LIVING CHURCH OFFICE.

TO RENT, or lease, or sell—an attractive school property at Pekin, Ill. The location is very central and desirable, being only a few miles from Peoria, Springfield, Jacksonville, and other thriving cities. Any one having some capital would find this a grand opportunity for establishing a school. The terms will be very liberal, and to one who desired to build up a Church school, they would be extremely generous. For particulars inquire of the Rev. J. C. WHITE, Springfield, Ills.

The Editor's Table

Kalendar, May, 1895

1.	SS. PHILIP and JAMES.	Red.
5.	3rd Sunday after Easter.	White.
12.	4th Sunday after Easter.	White.
19.	5th Sunday(Rogation)after Easter.	White.
20.	ROGATION DAY.	Violet.
21.	" "	"
22	" " Violet.	White at Evensong.
23.	ASCENSION DAY.	White.
26.	Sunday after Ascension.	White.

The Daily Evensong

BY MARTHA A. KIDDER

When we are weary of the restless strife
Of flesh and spirit, in this toilsome life,
How sweet, dear Saviour, at the close of day
With Thy beloved, in Thy courts to pray!

Though few may gather there, Thy tender love
Sheds light and benediction from above.
Nor need we fear the night, since Thou hast blessed
The day; Thy love shall guard Thy children's rest.

Brooklyn, N. Y.

Mr. W. Baines, a Congregationalist of Woodstone, writing to *The Peterborough and Hants Standard*, says: "It appears to me that Dissenters are thinking and talking, but the Church of England is acting. I find the Church parson with a moderate income giving a great deal more help to the people in times of distress than many a Dissenting minister doubly paid. Yet they have the impudence to say that they are most fitted to the times and the people."

A selection from Bach's "Passion" was sung at St. Paul's cathedral, London, Tuesday evening of Holy Week. The vast edifice was crowded. Some hundreds of people were in the cathedral from one o'clock till the service commenced at seven, by which time every seat was taken. It was almost the largest congregation ever assembled there. The service began with the *Miserere* sung to the ancient Gregorian *Tonus Regalis* harmonized by Sir John Stainer, each alternate verse intoned by a minor canon, and the rest sung by the choir. Then, after the recitation of the last part of the Commination service, the "Passion" (St. Matthew) followed. The words were in English, and the people joined in the chorales, according to the intention of the composer. The solos were sung with admirable precision by half a dozen boys of the cathedral choir in unison. The choir of the cathedral was reinforced by about 200 voices besides the regular singers, and besides the two organs there was a piano and an orchestra of fifty players.

It is evident that some workingmen do come to church, and are prepared to fight for it, too. An item in an English exchange notices the death of Mr. Benjamin Fletcher, of Sheffield. He rose to be manager in the file factory of Messrs. Carr & Co., and was concerned with the organization of the Fair Trade Association. His spirited speeches at the Sheffield Church Congress attracted favorable attention at the time. He was best known as first president of the Sheffield Workingman's Church Defense Institution, and as an active member of the York Diocesan Conference. He was for twelve years a member of the Sheffield School Board, and as such always steadily contended for the interests of the Church.

The well known radical Churchman and workingmen's leader, Mr. Alderman Phillips, was speaking at Rhondda Valley, when a dissenting minister rose and said: "What we want is religious equality." "What do you mean by religious equality?" said Mr. Phillips. "Why this is what we mean," was the reply, "at present the Church is up and we are down. When disestablishment comes, the Church will be down and we shall be up."

The Rev. Dr. Gibson, in the April issue of *The Church Eclectic*, the last that will be issued under his editorial direction, kindly notices our work as follows:

THE LIVING CHURCH is doing the Church a great service in publishing a translation of the Exposition of the Apostles' Creed by St. Thomas Aquinas. This exposition is well within the comprehension of the average layman. We wish it might be read by every man and woman in the Church. It would be of great help in "building" them "up in their most holy Faith." This exposition, like the Faith itself, is at once simple and profound. It is far from being dry reading. To many it will prove a real enlightening as to the deep meaning and bearing on their own soul's life of those great truths which they have repeated so often and so thoughtlessly. It ought to be read by all theological students who have not had access to the original. Professor Hall, of the Western Theological Seminary, in a note to THE LIVING CHURCH, speaks of this translation as "simply invaluable," and he has been over the Latin several times. We hope with him that it may be published in book form for permanent preservation.

"The Stuff that Dreams are Made Of"

I have been interested and amused in reading a paper of Mr. Howell's in the last number of *Harper's Magazine*, entitled, "True, I Talk of Dreams." The writer playfully maintains that everybody else's dreams are silly and senseless, while his own dreams are "richly imaginative, exquisitely whimsical," etc; and, though he holds the person to be a bore who comes down to breakfast with a recital of the nonsense that has passed through his brain in sleep, he goes on to fill nine or ten pages with a charming account of his own nocturnal insanities.

One remark that Mr. Howells makes reminds me of a dream that I had a few months ago, and which I wrote out at once and put in the Drawer for further consideration. He says that in dreaming, the critical faculty is altogether absent; that he never had in his dreams any experience of literary invention which is the daily exercise of his life. The dream which, at the risk of being counted a bore, I am about to narrate, seems to show that there are sometimes gleams of invention in dreamland, though, as in this case, they may be like the gleams of the ascending rocket which comes down a stick.

The unexpected, disappointing, and altogether absurd turn which my dream took, after so brave a beginning, reminded me of those parts in "Mid-Summer Night's Dream" which relate to the silly lovers—parts which I could never tolerate. Yet how true to the laws of dreamland are these incongruities, which in sleep are contemplated with entire satisfaction, but to our waking sense are utterly silly!

My dream was unique, I think, as indicating the ability of the mind in sleep to follow out a train of thought, without break, to a finish, even if in the process there are some very queer transitions. I was casting about for a subject upon which I should write an article for THE LIVING CHURCH, when it occurred to me that I would try my hand at a story. I never wrote the least bit of a story in my life, but I started off with the following, greatly pleased with the plan, writing carefully and slowly, and remembering every word when I woke, as I often do remember a column or two of an editorial just written. My words were well chosen (if I may say so), and in several cases involved careful consideration. On the completion of the first sentence, I thought to myself that it was pretty good. "Mortal combat," I said, "sounds well!" "Meeting on the field of honor" especially pleased me. In the next sentence I spent considerable time and thought for the right word, where I at last wrote "vengeance." At first I wrote "revenge," but I reflected that "gentlemen" never seek revenge. It did not occur to me that praying to God, under the circumstances, was at all incongruous. It is not worth while to describe all the details of the process by which the following queer composition was evolved. I had a hearty laugh when I awoke. It is my first attempt at a story, and probably will be my last, unless I come upon another in my dreams:

WRITTEN FOR THE LIVING CHURCH IN A DREAM JAN. 4, 1895.

Two gentlemen, living in a foreign country, had a quarrel, which nothing could settle but mortal combat. A challenge was given and accepted, and the day was appointed for the meeting on the field of honor. Meantime, each occupied his mind with the thoughts of vengeance, and earnestly prayed to God that he might be permitted to spill the other's blood. The time arrived, and they met as had been arranged. According to the custom of the country, however, they were obliged to engage in conversation before the clash of arms, and to continue thus until a point should be reached where one should contradict the other. This should be the signal for the battle to begin. So they went on. One said to the other: "It looks very much like rain today." "Yes," replied the other, "it will probably rain before night. I have observed that it is likely to rain at a change of the moon." "True," replied the former, "but I am inclined to think that it will snow this time." "That is just the way it strikes me," said the latter. "Do you know," said the former, "that it has occurred to me that people who agree so well as we seem to should not be enemies." "Yes, indeed, I was thinking so myself." Whereupon they shook hands, and were friends forever after.

Book Notices

Lassie. By Mrs. George Paull. New York: Thomas Whittaker. Pp. 102. Price, 50 cts.

Another beautiful little story such as Mrs. Paull seems to have a special and remarkable gift for writing, to the great interest and benefit of our younger girls, with whom her books always "take." It is issued in a very neat and pretty cover.

The Children, the Church, and the Communion. Two Simple Messages to Children, from One who loves them and who wants them to love the House of God and the Table of Christ. By Charles Cuthbert Hall. Boston and New York: Houghton, Mifflin & Co. 1895. Pp 55. Price, 75c.

Mr. Hall is a Presbyterian minister, of Brooklyn, and talks charmingly in a style sure to gain the attention of children. But a Churchman cannot but be impressed with the poverty of his point of view, which appears to be hardly above the level of naturalism. The place in which God dwelleth is something far more wonderful than is here portrayed.

'Lisbeth Wilson. A daughter of New Hampshire Hills. By Eliza Nelson Blair, (Mrs. Henry W. Blair). Boston: Lee & Shepard. Cloth. Price, $1.50.

"The story," writes 'Kate Sanborn,' "deals with homely home-like scenes and real New Hampshire people of a generation agone, and their habits, customs, manners, opinions, controversies are shown as in a verbal mirror, true and clear. 'Lisbeth Wilson, the heroine, and her lover were separated by a sternly conscientious father on account of differences in religious belief, and their troubled courtship is a most vivid story of unflagging interest; one that will be enjoyed not only in New Hampshire, and by Mrs. Blair's hosts of friends, but wherever its singular merits are known. It is a first book, but neither crude nor sensational; a delightful addition to the few really valuable novels of our day."

"Behold, He Goeth Before You." A Legend of the Risen Lord. By May Field McKean. Boston: Jas. H. Earle. 1895. Pp. 155. Price, 75c.

This little book contains a sweetly written poem, in which is interwoven a legend told to the Rev. Russell H. Conwell while traveling in Jerusalem, in 1868, by a monk who was acting as his guide. The burden of the legend is that when our Lord went to Galilee after His Resurrection from the dead, He continued his works of mercy, although invisible, to those whose prayers He answered; but that His answers took the form of making their distress more acute and more visible, and of otherwise shaping events so that when the Apostles passed the same way, shortly after, they were moved to relieve the distress and were furnished with means to do so. There is very little in the poem which is incongruous with the Gospel narrative; and, if we except a certain lack of reality, not necessarily intended, in its allusions to the resurrection Body of Christ, we find nothing in the book which is otherwise than highly edifying and interesting.

Reminiscences. By Thomas M. Clark, D. D., LL. D., Bishop of Rhode Island. New York: Thomas Whittaker. Pp. 226. Portrait frontispiece. Price, $1.25.

For all Churchmen who a half century ago had attained a period of observation in life, the present year will hardly offer a more thoroughly delightful bit of reading than Bishop Clark's "Reminiscences." They form a captivating volume that once in hand will not easily be laid down; and the satisfaction of perusal must be increased in proportion as the quaint, keen, and witty personality of the venerable author is already known. The Bishop starts with his early days, and his college and seminary life, as a preparatory to an introspection of the Church as it was sixty years ago, which is followed up by a mild and thoughtful review of the changes in the outward aspect of the Church and in its present tone. His life in Boston, his removal to Philadelphia, in rectorship of St. Andrew's, the return to Boston, his four years in Connecticut, with his election to the episcopate of Rhode Island come next, and the proportionate development in treating of the varied events, the times, and the men, with many a capital story interspersed, is admirably done. In the twelfth chapter Bishop Clark presents a vivid picture of the General Convention that met in Richmond on the eve of the great civil strife, with Bishop Meade as chairman of the Upper House, by seniority; naturally

following which, we have some of the author's personal reminiscences connected with the War of the Rebellion. A very interesting part of the book is concerned with the first Pan Anglican conference, his own experiences whilst abroad, with silhouette portrayals of some notable men of that day. The last chapter but one is occupied with "miscellaneous" reminiscences, and the close is a finely appreciative tribute to the life and worth of the late Bishop Brooks.

The Johannine Theology. By George B. Stevens, Ph. D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons. 1894. Price $2.

Dr. Stevens has already published a work on "The Pauline Theology," which was reviewed in these columns at the time. We object to the implied assumption in these titles that St. Paul and St. John taught distinct systems of theology. It is true the author is not to be charged with explicitly holding such a view, since he takes pains in the concluding chapter to show that the two Apostles are at the bottom entirely harmonious and mutually complementary. It seems to us that "The teaching of St. John" would be a much truer title, and would also have the advantage of avoiding the ugly Germanism of "Johannine." The writer, however, prefers to speak of the Apostle in a familiar way as simply "John." The book consists of fifteen chapters. There are many extremely useful and interesting discussions of the various subjects presented in the writings of the Apostle of Love. Dr. Stevens thinks St. John's teaching is destined to have greater influence hereafter than in the past in Christian theology. He is referring to Protestant theology since the Reformation, in which certain misinterpretations of St. Paul have exercised a dominating influence. It is to be feared, from present indications, that in the peculiar interest now being exhibited in St. John, an equally grave misinterpretation of his teachings is involved. The adversaries of the truth, having exhausted their efforts to overthrow the genuineness of the Apostle's writings, are now trying to bend him to their purposes by the application of the admirable science of "interpretation." Our author, however, is not implicated in the tendencies to which we refer, but as a grandson of the Puritans has simply grown weary of the narrowness of Calvinism. His expositions seem generally orthodox, so far as they are positive. We suppose it is only what is to be expected that he should stumble over the interpretation of the sixth chapter of St. John's Gospel, and should find it difficult to admit that in the conversation with Nicodemus, our Lord refers to Christian Baptism. Those who have become separated from the Catholic religion are fond of insisting that Christianity is purely spiritual. They do not see the peril of ignoring the composite character of human nature. It is the path of the ancient Gnostics and of the modern Pantheist. There is the real destination of some of the most conspicuous tendencies of modern religious thought. In Dr. Stevens this, of course, shows itself chiefly in the entire rejection of the whole class of ideas which include humanity in its entirety, body as well as soul, as the subject of Redemption, partaker in the Incarnation. We have found the chapter on the "Doctrine of the Logos" very able and satisfactory. In the chapter on "The Doctrine of Sin," the author seems to assert very clearly the personality of Satan, which one who accepts the statements of the Gospel can avoid only by a succession of extremely forced and non-natural interpretations. In a later chapter on the "Doctrine of the Holy Spirit," the personality of the Holy Spirit is vindicated in the most effective and convincing manner. Even the Germans, like Reuss, admit that this conclusion is irresistible if we are to depend upon exegesis. Therefore they do not hesitate to throw exegesis over and resort to an *a priori* method of getting rid of the objectionable doctrine. On the whole, this volume contains much which may be read with advantage by the students of those books of the New Testament with which it deals. It is a book of so much excellence in many ways as to make a Churchman regret the more that the author's traditions and the influence of the authorities upon which he most relies, should keep him from fully apprehending the idea of grace as an actual gift, an objective reality coming to man from without. In some passages he comes very near the truth, especially in the chapter on "The Nature of the Spiritual Life," for instance, in the passage on p 259, where he considers the question whether "a personal, mystical relation is involved" in those expressions which speak of abiding in God or in Christ. He says "it seems difficult to doubt that this is the case," and cites the allegory of the vine and the branches. But on the whole, unless we misconceive him, he moves most naturally in that sphere of thought in which the subjective attitude of the Christian is the predominant idea. He needs the Sacraments to complete his grasp upon the subject. But to him the Sacraments are but symbols, empty of any other power than that of kindling the imagination and stimulating the religious emotions.

"The One Oblation" is the title of an excellent manual of devotions compiled by Mr. W. L. Cullen, of Minneapolis. Its first aim is to furnish suitable aids to preparation for the Holy Communion, and these are thoroughly good without being tedious. Though a small book and printed in good, readable type, it presents several other features of interest. Indeed, we know of no manual that contains so much usable material in such compact form. It provides daily prayers, special prayers for the Brotherhood of St. Andrew, etc., thanksgivings, the Three Hours' Service, preparations for Baptism, Confirmation, and Communion, devotions for the sick, instructions on the Church year, on ritual, to servers, etc. It has the commendation of Bishop Gilbert and Bishop Seymour. S. W. Wylde & Co., Minneapolis, agents. Price 50 cts.

Magazines and Reviews

Book News presents to readers of the April number an admirable portrait of the well-known writer, Mrs. Margaret E. Sangster. Mr. Grant Allen's forecast of "The Literature of the Twentieth Century," is that "it will begin with one of the greatest outbursts of literary genius that the world has ever known." He informs us, moreover, that it will "deal with Questions" (the capital is ours), and "be terribly in earnest." The descriptive list of new books comprises sixteen pages, and there are, in addition, the usual announcements and advertisements.

Christian Literature for March contains a continuation of Dr. Leonard Woolsey Bacon's criticism of Dr. James Kent Stone's "Invitation Heeded," by which that zealous "vert" would have persuaded all Protestants to follow him to the Church of Rome. Dr. Bacon's article teems with telling points and quotations. We do not, of course, for one moment admit with him that Dr. Stone's argument is good against all who accept his premise "that the Church Universal is a visible corporation." Other interesting articles are, "The Gospel and the Gospels," by Bernhard Weiss, and "Auricular Confession and the Church of England," by Canon Carter (reprinted from *The Nineteenth Century*).

The latest issue of *Current History* has for a frontispiece a picture of the Rev. Charles H. Parkhurst, which is followed by an interesting account of the early life, training, and work of that "hero of municipal reform," as he has sometimes been called. "The Yellow War" is treated of as the leading topic of last quarter, and the able account of the Japanese military successes is illustrated with several portraits of victorious commanders and marshals. "United States Politics" and the proceedings of the fifty-third Congress are discussed adequately, while the world's progress in science, art, and literature, is noted and commented upon with excellent judgment.

Littell's Living Age brings us weekly its choice selections of reprints from various leading English magazines. In No. 2,649, there is an account of a journey in the Austrian Tyrol a part of the world declared "to be as little known to the English climber as its snow mountains," and, therefore, certain to interest from its novelty. The one chosen story in this magazine is always good, though perhaps the present selection, "The Touch of Spring," by D. Storrer Meldrum, published originally in *Blackwood's Magazine*, is a trifle too grim for the average taste. "The Great Citoyenne" (Madame Roland), belongs to the series, "Women of the French Revolution," printed in *Belgravia*. All the other numbers keep to this same high average of excellence.

The second instalment of "A Talk over Autographs," by George Birbeck Hill, is given in the May *Atlantic*. Those lovers and students of nature, Olive Thorne Miller and Bradford Torrey, carry us off upon the most delightful outings in their respective numbers, "Tramps with an Enthusiast," and "A Week on Walden's Ridge." Richard Harding Davis has treated with singular *aplomb* his own work and career in "New Figures in Literature and Art," Part II. It is eminently readable, of course, but the writer's enjoyment of his unique autobiographical situation is, at times, somewhat disconcerting to his reader. We smile, too, but delightedly and sympathetically, over Agnes Repplier's account of "Christmas Shopping at Assuan." "The American College" is an article not to be missed, either, and the Contributor's Club has a distinctly new idea! But we recommend the reader to find out for himself why "Yellow Men" as well as "The New Woman" are considered suitable inmates of the proposed Modernity Hospital.

"President Cleveland's Anti-Silver Letter," is given the most prominent place, among the topics of the day, in *The Literary Digest* for April 27th, because of the wide attention and discussion provoked by it. Besides the able editorial introduction to this financial question, we are given the substance of letters of endorsement and denunciation from many public men, and a liberal number of journalistic comments and opinions, the latter ranging in spirit from a eulogy upon it as "a great public service" to maledictions upon "the piece of special pleading promulgated by the President's Wall Street masters." An article especially translated for *The Literary Digest*, from the original French of its author, M. Maspero, the veteran Egyptologist, deals with "The Jeweler's Art in Ancient Egypt." It is illustrated with pictures of work in gold and other metals, which surprises us by its artistic excellence. The departments of literature and science are of exceptional value, while we dare confess to a human failing for perusing that little corner known as "Topics in Brief," wherein certain majestic personages and events are shown to possess mirth-provoking possibilities hitherto unsuspected.

The question of electricity superseding steam as the motive power in transportation is ably discussed in *Scribner's Magazine* for May. The writer reaches the conclusion that the extent and nature of the traffic must be the determining factor in the employment of either steam or electricity. A few trains over a long line can be operated most economically by steam, but on short lines where many trains are required, the advantage is on the side of electricity, that is, from an economical point of view. Electric arts are now so far advanced as to produce a greater rate of speed than yet obtained by steam, but necessarily at a greater cost. Cheap transportation rather than speed being the most important element in the question, in the large majority of cases, both for passengers and freight, electricity has by far the best chances in the competition with steam. Mrs. Humphrey Ward's new novelette, the first she has published in serial form, commences in this issue of the magazine, and depicts life among the poor English farm laborers in an inland county. It is not a charming picture. Still less so is that provided for us in recent chapters of George Meredith's novel, "An Amazing Marriage." Cleverly written, they are almost revolting in their descriptions and conceptions.

The position and opportunities accorded "Women in European Universities," are discussed by Alice Zimmern in the April number of *The Forum*. She reviews the history of the movement in three countries, "France, with its unconditional equality to all who fulfill the necessary conditions; England, moving on slowly from precedent to precedent to the same great end; Germany, half sunk in darkness yet, but with glimpses of light showing here and there." One of the resident workers at the Andover House, Boston, Alvan F. Sanborn, gives a highly entertaining account of some of his acquaintances in "A Study of Beggars and their Lodgings." He maintains that "if society has enthusiasm, energy, and persistence enough, then the lodging-house problem may be solved," and that such places in our cities may become powers for great good instead of great evil in our community. A plea for "The Healthful Tone in American Literature" is made by Richard Burton. He reminds us of our country's worthy literary past, and asks, in view of that and her abundant resources, "What are our younger writers doing, and what are they believing?" Mr. Burton is rapidly becoming known as one of the best equipped among the younger literary workers in the United States. Other important articles in this number of *The Forum* are "Lord Rosebery," by Justin M'Carthy; "The Real Quintessence of Socialism," by W. H. Mallock; and several able contributions to the literature of finance.

Blackwood for April contains an article on "China's extremity," which gives interesting details of movements and methods in the inner circles of the Chinese Government during the late war. Feebleness, short-sighted cunning, faithlessness, and treachery are the characteristic features. The writer agrees with those who hold that China lacks the principle of regeneration and that it can only be reformed through the agency of the foreigner. "A Highland Chief and His Family" is very fresh and redolent of old Scottish life. Gen. Wolseley contributes a paper on "Our Indian Frontier." There is a rather John Bullish account of the "English Food Gifts after the Siege of Paris." A theological article is "Daniel in the Critic's Den" against the theories of the critics anent the late date of the Book of Daniel. An account of a journey "In Mitylene with the late Sir Charles Newton" is rather below the level of "Maga" in a literary point of view, and laughably absurd in its allusions to the Oriental Church. We are gravely informed that "They (*i. e.* the Easterns) acknowledge the First Council of Ephesus, which we reject, which gave divine honors to the Virgin, and named her 'the Mother of God.'" The Council of Antioch is enumerated among the General Councils. The book reviews under the head of "Men and Women" include only biographies, amongst which are most of those of recent date of any interest. The number closes with a warm tribute to Prof. Blackie, recently deceased, a contributor to *Blackwood's* for sixty-three years.

PAMPHLETS.

Sermonettes. For Lay Readers and Home Use. A Weekly Publication. Edited by the Rev. Thomas Spencer. The Franklin Press Co., Petersburg, Va.

The Attorney-General and Seven Indian Policemen of Cheyenne River Agency—A Case where to Serve Faithfully Came Near Meaning the Gallows. Indian Rights Association, Philadelphia.

God and the Ant. By Coulson Kernahan. Ward, Lock & Bowden, New York.

Calendar of Church Choir Guild. London, Eng. 1s.

Cornell University. Courses of Instruction in the President White School of History and Political Science. 1895-96.

Sermons Preached in the Church of the Advent, Boston, on the Day of Its Consecration.

The Founding of the Episcopal Church in Dutchess Co., N. Y. An Address. By the Rev. Horatio Oliver Ladd, M. A.

Second Annual Report of the House of the Annunciation for Crippled and Incurable Children, 7 W. 94th st., New York.

The Household

An Every Day Saint

BY N. N. S.

She came and went among us, we hardly heeded how,
We only used to wonder how tranquil was her brow;
We never thought to ask her if she were ill at ease,
It seemed to be so natural that she should others please.

She came and went among us, her voice was sweet and low,
The right word for our helping she always seemed to know;
Her touch was ever gentle, her counsel kind and wise,
And well she knew the secret of how to sympathize.

She was not very gifted, as least so worldlings thought,
Yet, with a wondrous talent her daily life was wrought;
The pattern of her life-work to the dear Father's eye
Was set with gems that sparkled, whose lustre could not die.

And so we dearly loved her, this saint of every day,
The sweet example cherish of our dear guide and stay;
Oh! may we be the truer, because her light did shine,
And tread in the same footprints, by strength which is divine.

Ned Bristow's Defeat

BY HENRY FAULKNER DARNELL, D.D.

CHAPTER I—Continued

The village stage is just crawling in from the railway station, some three miles distant. To his utter astonishment, for such an honor had rarely before been conferred upon his humble abode, it comes to a stand before his very gate. Too much overcome to rise and make inquiry as to its presence, Ned Bristow quietly contemplates it through the gathering dust, as if anything connected with it could by no possible chance have any connection with himself. Such, however, was not the case.

The halt made by the venerable and familiar vehicle was but of short duration, and yet was sufficient to disgorge therefrom a slight, pallid, poorly clad little fellow, with trembling hands and quivering lips, who, as the stage rumbled on, looked almost piteously around him, with a strange and lost air, as one utterly ignorant as to where he was, and what he ought to do next. The worthy driver, no doubt supposing that the lad was expected, had not deemed it necessary, apparently, to do anything more than simply deposit his fare, and thus fulfill his instructions.

For some moments man and boy gazed at each other silently; the former with a kind of phlegmatic curiosity, and the latter with a singular commingling of doubt, fear, and anticipation, which betrayed itself in his whole aspect and manner. Each seemed to expect the other to break the silence, until, to the boy, at least, it became absolutely painful, and a mist of tears came before his eyes. He had never until now been thrown upon his own resources and compelled to think and act for himself, and there was nothing in his past experience to guide and assist him. Poor and pitiful as his lot had been, it yet had not lacked a mother's care.

Presently, the party in possession (thinking it was time, probably, that there should be some explanation made as to the character and purpose of this apparition, so entirely unlooked for, at the gate of his abode) beckoned to the boy to approach him nearer. This he did cautiously and timidly, keeping his eyes fixed steadily upon his questioner all the while.

"Well, sonny, and who did ye come to see?"

"Mr. Bristow, please, sir. Be you him?"

"And what may you want o' me, lad?"

"I'm come to stay with you, sir. I've got my close in this yere bundle. It's all I've got."

Now, Ned Bristow rather prided himself on not being easily taken aback. But he was at this moment nearer to being so than ever before. Outwardly he made no sign whatever; but inwardly, he felt as if somehow things had suddenly grown unsteady. He could scarcely believe his ears.

"Say that again, sonny," he at length replied. "Seems as I can scarce take it in."

"I've come to stay with you, sir, if you will let me. Mother died, and so the gentleman sent me to you."

"Very kind on him, indeed, sonny. And can you tell me who the gentleman was, as was so good to think on me?"

"He was the poor-master, I heerd him say."

"Very like, very like, sonny. I've heard o' such things afore now. But we Long Island folk don't dump our poor down at other men's doors; partic'lar, we shouldn't do it afore asking their leaves. But we aint got no poor round these parts. We works for our livin' hereabouts, we do."

"And so did mother and me, sir"—with a flush on his thin cheeks—"till she took sick and died, and there was nothin' for me to do, and no place for me to go to; and there was so many sick and poor, they said, as I couldn't be cared for in that village."

"And why, in thunder, did they send ye to me, lad?" said his astonished, and now fairly exasperated, listener, rising to his feet with a glint of anger in his eyes. "Why didn't they take ye to the poor-hus?"

"The genleman said it was too full, please," said the lad more tremulously than before, in consequence of the heat and energy suddenly displayed by the other.

"Hadn't he a home he could jest as well a' sent ye to, as to pack ye off here and settle ye on me and my good woman, as has had nought to do with children, and don't want to?"

"But he heerd your name was Bristow, sir."

"And so it is; and I'm not ashamed to own it, lad, here or anywhere. But what o' that?"

"Why, mother's name was Bristow, too, sir; and she used to say as she was your sister, I've heard myself many times, sir. I knew the house as soon as ever I see it, she's spoke of it and of you so often. When father was out o' nights, and we sat in the house cold and hungry, and the wind blowed hard, she'd say it made her think o' you. And then she'd ask God to keep you safe, and watch over 'Saucy Sal,' and not let the strong winds and big waves do her any hurt, because you who had always been kind and good to her, might be aboard of her."

Here the boy who had gradually warmed with his subject as his thoughts went back to those quieter days before the blow fell upon him which deprived him of home and the only love and care he had ever known, suddenly came to a stop as he noted the effect of his words upon his listener. The countenance and manner of Ned Bristow, as we have before observed, rarely afforded much in the way of an index to the character of his thoughts and feelings; but on this occasion the rule by no means held good. He was manifestly moved. He had a soft spot somewhere in his composition, though it was very rarely reached by any ordinary appeal to what stood for the sentimental part of his being. But he had been impressed, deeply impressed His love for his sister, now dead and gone from him forever, was the one tender emotion that had thrilled from time to time in a breast where it might have been thought by many it could scarcely have found a congenial abode. It had outlived his almost justifiable indignation at the blindness and fatuity which had permitted her to link her life with one who could scarcely have been expected to advance her happiness, his character and past career being only too well known to her brother and those most interested in her. Though her pride and the consciousness that she had rejected his advice had made her reluctant to divulge to him her real condition, she yet knew that he was, in some measure, acquainted with it, because of the occasional gifts and remittances which he had, without comment, forwarded to her in those periodical crises which had been so frequent in her wedded life. That love which had lain so long comparatively dormant, had now again, as is too often the case, awakened with the removal of the object round which it had centred. He felt he would have done and given much to see his dead sister once more, and to be able to be kind and forgiving and helpful to her. Alas! for the posthumous love and kindness we would heap upon our departed friends! How much better to extend to them a more generous portion of it while it can aid and comfort them!

Yes, his sister was gone from him. But her boy was here before him. He did not for an instant doubt it. Pallid, dwarfed, wizened, as the lad was, there was a certain glimmer here and there of that tender and patient expression which had grown to be so fixed a characteristic of that face on which he would never look again. And in his eyes there was repeated that same appealing look which she had cast upon him when they had last parted.

Yes, the lad was his sister's boy. As such, he must, of course, be made welcome to his home. He could no more have closed it against him than he could have murdered him in cold blood. But it was hard to have the boy thus thrust upon him. He felt it was hard. But for the boy's standing there trembling before him, he would have cried aloud that it was hard. He had often of late declared that he must have a boy about the place. He had even gone so far once or twice as to make inquiry for one, since there was not one in the village he would have taken into his home under any circumstances.

But what he wanted was a stout, hearty boy, who could do his share of the work on land and water; one who would be a help to him, and not an expense and a drag upon him, since it was hard enough as it was to maintain themselves. But a weakling like this, dwarfed and blighted by his descent from a disreputable and drunken father; utterly incapable of being of the least assistance to him; what earthly use could he make of such as he?

Yes, it was hard. And here was another tremendously heavy item that Ned Bristow mentally set down at that moment on the debit side of his account with the Almighty. But the day of reckoning was not yet at hand. By and by, when the balance sheet comes to be made out, it may be that Ned Bristow, like many another before and since, may discover that he has made a grievous error, and curse himself for his ingratitude and stupidity.

But the boy, his dead sister's child, could not be left standing without the threshold of his home, and her pure spirit all the while, for all he knew, looking down upon them from above. So, gulping down, with a great effort, his disappointment and vexation, and feeling more hardly used than ever, he turned to the trembling boy, and said, in accents not

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FROM LOS ANGELES.—"Never stop your paper that you send to me. I send it to a poor family, and then it goes to a Church reading room. I wish we had a few more such papers in the country."

altogether devoid of some semblance of kindness and protection:

"Come along in, sonny! I guess ye'll have to stay with us. Your aunt ain't hard to get along with, providin' you don't happen to go agin her nerves. I don't doubt she'll make you welcome."

And so it came about that an additional member was introduced into the home in which, up to this time, Ned Bristow and his wife had jogged on as happily and peacefully together as their somewhat different personalities would permit.

CHAPTER II

The lad once received into the home of his uncle, however grudgingly, was not long in making himself useful in a variety of ways. His aunt was the first to recognize this, for he had been accustomed during his mother's last sickness to taking almost the entire charge of her, and had become singularly handy about a house. Indeed, Mrs. Bristow, at the end of three months, had been heard to declare that she "would rather have him about the premises than any hired gal you could give her." He was both willing and active; and when the work was not beyond his strength it was always promptly and faithfully dispatched. He had learned, too, to be sympathetic, so that his aunt's nerves even won much more consideration from him than they were wont to receive from her husband or any one else.

But Ned Bristow himself was the last to recognize any advantage or helpfulness in the lad. Expecting from him work which was beyond his strength, and for which his previous city life had disqualified him, he set down to sloth and negligence the inefficiency which he necessarily betrayed. The fact was he had been set against the boy from the first. He had inwardly resented the manner in which he was thrust upon him. He regarded his dwarfed and puny frame as a reflection upon the family; and had taken it for granted that the sins of the father must necessarily be visited upon and bear fruit in the child, forgetful of the fact that his own sister's blood flowed through his veins and that his training from a babe had been her sweetest care and consolation. But disappointed and dissatisfied as he was, it was not in his nature to ill-treat the boy; and so, beyond an occasional snappishness and frequent complainings visited upon his wife, Ned Bristow left the lad pretty much alone. But the sensitive nature of the little fellow soon detected his uncle's feelings towards him. It evidently pained him deeply, and made him never feel at ease in his presence.

But it does not make, as a general thing, any very large demand upon physical strength to manage a cat-boat; it is more a matter of skill and experience. So also in the matter of rowing, it is fully as much knack that is required as actual bodily strength. Before a single summer had been brought to a close, the boy had become dexterous in the management of his oars; and, except in a strong gale of wind, when he might have needed help with the sails, he could have taken the "Saucy Sal" for miles anywhere up and down the coast in perfect safety. Once or twice a week, when his uncle was absent or busy, he had already taken sailing parties for a short cruise, when the weather was favorable and his aunt would allow him.

An early riser, fond of the open air, and rejoicing in a garden after so many years of confinement in a city tenement house, he was soon found to be a valuable aid in cultivating the little plot of

20 YEARS AGO

a discovery of the greatest possible benefit to mankind was made in medicine. Physicians universally recognized its beneficent results and welcomed it as one of the most valuable remedial agents that has been developed in medicine, because it covered such a wide range of usefulness and brought into requisition the most remarkable food-medicine in existence. This discovery was

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undulating ground, which, from this circumstance had gained the name of "The Dingles," and was the sole property of Ned Bristow.

* * *

And so the years went on, three in swift succession, with varying fortune. During this period Paul Emory had made good his position at the "Dingles" beyond all question. His services had met with recognition, although somewhat reluctantly, even from his uncle; and both he and his wife had begun to feel—though the former might yet be slow to admit it—that it was anything but an ill-wind that had wafted the boy to their home.

In the lad himself these passing years had also wrought considerable change. Not so much in his outward appearance, however, as in his mind and spirit. It is true that he had increased in stature to some extent; that his cheek was fresher, his eyes brighter, and his physical strength slightly developed; but he was yet weakly for a lad of his years, and any great or continued exertion was still beyond his powers. But in other respects he was wonderfully transformed. His daily life, spent almost entirely in the open air; the continuous manual labor, in which the boy was often spurred on to accomplish more than was good for him by his uncle's inconsiderate remarks, his frequent cruises in the "Saucy Sal," when the details connected with her management would almost entirely devolve upon him, and when, occasionally, the sole control of the little craft would be entrusted to him; all this had done much to overcome the diffidence and self-distrust

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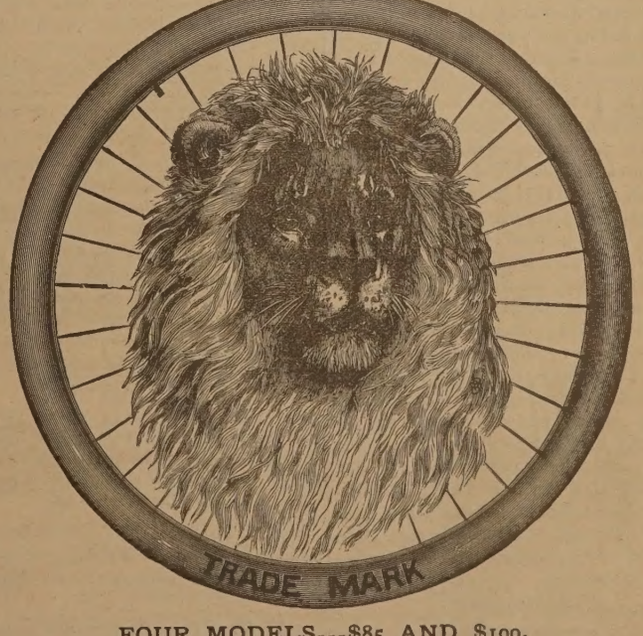

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which had previously been such a marked feature of his character. It had developed, rather, an air of self reliance with a quickness of perception, and such a promptness in execution, as would sometimes fairly astonish Ned Bristow, and make him almost doubt whether this was indeed the same pale, timid, trembling youngster who had stood at the gate of "the Dingles" some few years only before, and against whom his very soul had risen as an unnecessary and burdensome addition to his household.

But, unfortunately for the lad, to whom all this time, a few kind works of encouragement would have been a most welcome stimulus, Ned Bristow could not bring himself to utter them. He knew now well enough, for he could not help doing so, that his nephew was far from being the burden and drag upon him that he had feared; on the contrary, he had for many months past discovered the real assistance that he had already become to them, and was astonished and considerably vexed within himself to find how he had gradually come to depend upon him and trust in him.

But Ned Bristow was one of those, in many respects worthy, yet cross-grained persons who hate to be found wrong in any opinion or judgment they have once formed, and even more to have to acknowledge that they have been in error. They, in fact, resent the whole affair, as if it was by no means owing to their own prejudice or lack of generosity, but thrust upon them by some other person. For the most part, they seem to visit their annoyance upon the very one they have wronged, instead of blaming themselves and frankly confessing the falseness and injustice of their judgments. It was precisely so with Ned Bristow in the present instance. He could not prevail upon himself to withdraw from the attitude he had assumed towards the boy. He never treated him unkindly, or spoke more roughly to him than he was wont to do to others; but the boy antagonized him. His very presence convicted him before the bar of his own conscience of injustice, unmanliness, and a lack of generosity. He felt it hard, very hard, that he should have been brought to this condition, though it had been altogether owing to his own fault. He never seemed to realize for a moment how much harder it was for this naturally timid and sensitive lad thus to have made good his position in a strange home, and to have won the respect and confidence even of those most prejudiced against him, with scarcely a word or sign of encouragement or approbation, for which he had so often and so vainly yearned.

How long this state of things might have continued, but for certain circumstances which occurred about a year later, it is impossible to say. There usually does come a time, sooner or later, when the right triumphs; and when a patient and brave perseverance in the line of duty comes to be acknowledged and rewarded. And so a day was yet to come, and much earlier than he had any idea of, when Ned Bristow was to be compelled to own himself defeated, and figuratively to cover himself with sack-cloth and ashes in the depth of his humiliation and self-loathing.

(*To be continued*)

FALSE ECONOMY

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What a Rector may Expect of "Daughters of the King"

A paper written by F. H. S., a member of Emmanuel chapter, Warrenton, N. C., for the Local Assembly in Salisbury, N. C.

The Daughters of the King, who have the inestimable privilege of calling the Church our holy Mother, must ever regard their rectors as ambassadors of Christ, and, as such, wish to render them all possible aid and encouragement in their efforts which are so often thwarted by human weakness.

Incidentally, we may encourage the rector by keeping the rule of prayer, for surely we are going to obey the spirit as well as the letter of this rule. As our prayers are most earnest when we plead the Memorial Sacrifice, we will then pray for that which we so earnestly desire, the spread of Christ's Kingdom. Realizing that thus our souls "to higher levels rise," surely we will frequently seek this uplifting. Our regular attendance at Celebrations does encourage the rector. Not only should our attendance at Celebrations be regular, but at all Church services, when it is possible. Let us remember while we are in the house of God "which is none other than the House of Prayer" to try to banish all secular interests and try to show by a religious silence that we do truly "reverence His Sanctuary" If words of greeting are to be exchanged it can easily be done in the vestibule. We are to pray for the spread of Christ's Kingdom. How can *we* help to spread that Kingdom?

In a secular magazine a few days ago, I read the comment that Christians (and we number only one-fourth of the inhabitants of the globe) lived their religion less than any other religious body. What cause have we given the world to say this? Is it not because the Apostle's warning has been disregarded, until divisions amongst us are almost innumerable? And, too, because the idea of working and living for the Kingdom, for which our Lord worked, lived, and suffered, has been lost, and the sectarian idea of saving our own souls has gained the ascendancy? Let us forget about the saving of ourselves and live active Christian lives, having for our watchword, Christ and His Church. If we could only bring to the minds of all that it is by union alone that we can prove to the world that Christianity is the one true religion! Let us try, feeble though our efforts may have to be, to infuse all Christians with the desire for Church union, and to do this let us constantly wave the palm branch held out to Christendom by the Anglican Church in the Lambeth council, which declares that there are four points essential to Church unity; and our Lord's supplicating prayer that we all may be one will be granted—except for the sad breach with Rome. These four points are:

1st. The Holy Scriptures of the Old and New Testament as containing "all things necessary to salvation" and as being the rule and ultimate standard of faith.

2nd. The Apostle's Creed as the Baptismal symbol, and the Nicene Creed as the sufficient statement of Christian faith.

3rd. The Two Sacraments ordained by Christ Himself: Baptism and the Supper of the Lord, ministered with the unfailing use of Christ's word of institution and of the elements ordained by Him.

4th. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Now, if sectarianism is a foe to Church union and if the lack of union causes Christianity to be sneered at, then, Daughters of the King, we who are pledged to the service of the Kingdom, can we with any degree of consistency, countenance sectarianism?

By the wise selection and careful distribution of books and pamphlets, untold good may be accomplished; selections to be made by a committee appointed for the purpose, and distribution to be made by any member of the chapter when it seems practicable.

By the first clause of the rule of service we are bound to "make an earnest effort each week to bring one woman within the hearing of the Gospel of Christ, as set forth by the services of the Church." In small towns (and in our diocese there are not many large ones) this seems hard to do, but we can at least make an earnest effort each week to gain an influence over some one person, which will at last bring them into the Church. It may take weeks and months, and even years, to gain our object, yet such an object is worthy of all effort, and if we fail, still it can be said "she hath done what she could."

House-keepers can try to send their servants to church, and we must remember that among our Southern negroes there is a work to be done as urgent, and far more difficult than that of teaching the truth to the unbiased minds of the heathen Africans. Until the necessities of the body have been relieved, we can not hope to develop the soul, and in every parish there is poverty and suffering; so let us through our relief and vis-

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See LIVING CHURCH Oct. 6, Nov 10 24. THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

iting committees help the rector in his efforts to "comfort and relieve all those who are any ways afflicted or distressed in mind, body or estate," and thus try to effect what we so earnestly pray for in the litany.

The sanctuary committee is another aid to the rector. Let us regard each flower and every decoration of the altar an offering of love to Him whom we there receive. Let us not consider these decorations useless, but offer them just as a loving woman, eighteen hundred years ago, lavished her box of precious ointment on His most sacred feet.

Let us not forget that far more precious to our Lord than external decorations are the souls of His creatures; let us remember that there are such things as spiritual luxuries, and we have no right to these until those around us are fed with the Bread of Life. So let us sacrifice our wishes and desires and do all in our power to swell the fund for missions. Is not the increase of the ministry in North Carolina a dire necessity, when among a population of 1,750,000 there are only 9,500 communicants in our branch of the Church? "That it may please Thee to send forth laborers into Thy harvest," we pray, and that "we may both perceive and know those things we ought to do and also may have grace and power, faithfully to fulfill the same." Amen.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Something Got Awake

Little Ted was marching down the garden walk with a lusty tramp, tramp, tramp, which looked very much as though he was in earnest about something, and didn't care for a few specks of dust upon his shoes. In his hand he held a stick with a strong grip upon it which, if it had been a living thing, I am sure would have made it cry out, "Oh, Master Ted, please don't pinch me so hard!"

But the stick didn't cry out, nor tell any stories, either, out of school, as to where Master Ted was going, or what his purpose was. His own face did, though; at least, any one who looked at it might have read that he was thinking about something ugly.

Before and all around him stretched long borders and neatly-kept squares and circular and star-shaped beds of flowers; but Ted was facing towards one particular bed, which was the especial property of his sister Annie.

"Ted will smash 'em all down," he muttered to himself, as he went along, his little eyes almost snapping sparks of fire, and his small fingers clenching the stick still tighter. "She needn't to have stepped on Ted's bed, and broke down his pretty flowers. Ted will break her's, and make her mad."

And with this muttered threat his feet turned aside from the beaten path, and tramped, tramped, tramped down a side course toward the poor, beleaguered little flower-bed. He had almost reached it, and the stick was raised partly over his head, ready, after he had taken a step or two more, to fall upon the object of his destruction, when suddenly something got awake inside of Ted's bosom, under his gingham apron. A voice which he had never heard before, or at least never so distinctly as now, seemed to speak to him, saying, "Ted mustn't; it's naughty. Annie didn't mean to. Be a good boy, and forgive her."

He halted just where he was, but he was not yet ready to give up. Again the little fingers might have been seen renewing their tight grip upon the stick, and again the flush of anger came back upon the little face, and the threatening movement of the instrument of destruction, which was held over the heads of the flowers, was renewed, when the thing within him which had so suddenly waked up, showed itself more wide-awake than ever.

"No, no!" it seemed to say to him. "Don't; it will be very wrong. Mamma will look sad. You'll feel mean when you say your prayers to-night, and Annie will break her heart crying."

The next moment the stick dropped to the ground, and, with a quick, retreating movement, two little feet sped back over the garden walk, and never paused until they stood by mamma's side in the kitchen.

"Why, Ted," she exclaimed, in surprise, "where have you been, and what's the matter with my little boy?"

"Been in the garden," said Ted, promptly, "to smash Annie's flowers."

"Oh, Ted!" said her reproving voice, "you didn't?"

"No, mamma; I was going to, but I didn't. Something got awake in me, and wouldn't let me, so I ran back to you, and now I can say my prayers to-night and not feel mean about it."

Then mamma began to understand that her little boy, for the first time consciously, perhaps, had encountered and overcome the great enemy of every human soul—temptation.

Do you know what got awake within him? Can you remember, as you read this, the first time it got awake in you? And did you treat it as Ted did? I hope so.—*Zion's Herald.*

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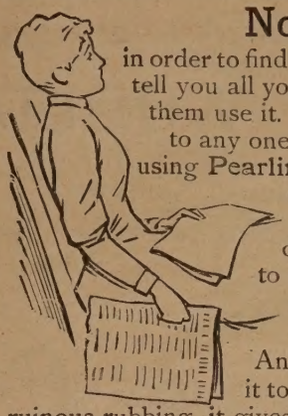

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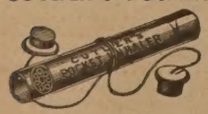

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It should be built between the dining-room and the kitchen, so that it can be entered unobserved when guests are at table. The shelves should not be more than fourteen inches wide, and about nineteen inches apart. Where they are wider than this, the tendency is too pile too many dishes upon them, and the y are apt to give way. There is no reason why we should cling to tradition and cover these shelves with white paper or muslin. Why should not corrugated rubber, such as has already found its way at the side of the kitchen sinks, be introduced? There is a slight odor about this material, but china does not take it, and the chances of dishes slipping or breaking by falling upon the shelf would be decreased fifty per cent. A serviceable device for use when plates are stood on end is to use a rope instead of a cleat to hold them, and to fasten it at the corners and in the centre by double-headed tacks driven down tightly into the shelves. Being slightly yielding, the plate is less apt to fall over from a sudden jar or slight blow. Where possible, glass should be stored by itself. In the most modern houses cabinets are built in the dining-room for this purpose. The narrow side shelves found in most china-closets are best for glasses. All drinking-glasses should be arranged in groups, and far enough apart so that there will be no confusion or mistake in bringing them out when needed. Where plates and saucers are piled one upon the other, they should have rounds of felt or Canton flannel placed between them. There is an art in cutting these rounds, so much so that one man in New York finds steady employment in supplying them. He is known to all the dealers, who recommend him to their customers. The rounds should never come above the hollow of the plate. Hooks on which cups are hung should not be screwed on the edge of the second shelf, but well underneath it They should be tested from time to time, lest by the settling of the house and of the shelves they might become loose. The second shelf should be about three inches narrower than the one beneath it, to admit of large dishes being lifted out safely. The upper shelves, unless used for large dishes, may be flush with the second.—*Harper's Bazar.*

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